

## **EXPLORING THE CONCEPT OF TAZKIYATUN NAFS IN THE BOOK OF SIRRUL ASRAR: THE WORK OF SHEIKH ABDUL QODIR AL-JAILANI**

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### **Abstract**

A study of the concept of tazkiyatun nafs in the book Sirrul Asrar by Sheikh Abdul Qodir Al-Jailani is critical to discuss so that the community truly understands how the concept of tazkiyatun nafs can be applied in real life to purify the heart from various mistakes that have been made. Here, the researcher attempts to explain the concept of tazkiyatun nafs according to Sufi scholars, drawing closer to Allah as an effort to purify the soul, and the concept of tazkiyatun nafs according to Sheikh Abdul Qadir Al-Jailani. The purpose of this research is to enable readers to understand the concept of tazkiyatun nafs as presented by Sheikh Abdul Qadir Al-Jailani. The method used in this research is entirely based on literature review, or what is commonly referred to as a literature study. A literature review is an examination conducted to address a problem that fundamentally depends on basic research and the data that has been collected. The result is that tazkiyatun nafs, according to Sheikh Abdul Qadir Al-Jailani, is a teaching oriented toward the formation of virtuous

qualities and the purification of the self from vices. The higher the praiseworthy traits of a person, the more pure their soul will be.

**Keywords:** Abdul Qodir; Sirrus Asror; Tazkiyatun Nafs

## **Introduction**

Islam is a religion revealed by Allah SWT to the Prophet Muhammad for the benefit of mankind in the world and the hereafter, and also physically and mentally. Islam is a teaching system that contains aspects of creed (belief), sharia (legal aspects), and essence (inner aspects). Messengers and Prophets are sent by God to convey revelation and purify the human soul. (Anbiya, 2023) Tasawwuf is one of the disciplines in the Islamic treasury that seriously discusses the secrets of the soul and heart. Its study includes the cleansing of the self and heart from various despicable traits, then filling them with various noble traits. Some Sufis also define the heart, spirit, intellect and nafs in the process of becoming the seat of knowledge.

The science of tazkiyatun nafs is included in the study of tasawwuf because one of the objects of tasawwuf is the actions of the heart and five senses in terms of how to purify it. The purification of the human heart becomes very important in its existence, because without tazkiyatun nafs humans cannot be close to the Most Holy Substance. The law of studying the science of tasawwuf is wajib ain, meaning an obligation that binds to every individual Muslim, because everyone will not be free from shortcomings, and the possibility of being affected by heart disease except the prophets. (HUTAMI, 2019) Spirituality and religion in Islam are two separate entities. (Prasetio, 2017) The concept of tazkiyatun nafs, is very meaningful for human survival. (Bayhaqi & Masnawati, 2024)

Tazkiyah is meant as a way of improving a person from a low level to a higher level in terms of attitude, traits, personality and character. The more often a person performs tazkiyah on his

personality character, the more Allah brings him to a higher level of faith.

The human heart is like glass, which if there is a little dirt on it, it will leave an impression if it is not cleaned immediately. The light or guidance of Allah will be very difficult to enter the heart. In addition, the material progress that has been felt lately does not guarantee the happiness of human life. In fact, the facts speak that the turmoil of life, the dryness of the soul is a phenomenon that mushroomed everywhere. The current human orientation that prioritizes the material world makes humans like robots whose brains are only squeezed for money. Meanwhile, spiritual needs in the form of Islamic teaching and tazkiyah for the soul do not seem to get a portion in human life. As a result, there are many crimes, such as riots, arrogance, greed, corruption that occur on earth. To overcome this, each individual must realize that he has made a mistake and immediately repent by remembering Allah. (HUTAMI, 2019)

As a human being, you should think about being able to revive the spiritual values of various forms of worship, adorn the soul with humanitarian akhlaq, and cleanse it from various animalistic and syaithaniyah instincts. The effect of the death of the heart is the loss of the spiritual values of faith, such as patience, gratitude, and fear of Allah. Therefore, giving attention to these values is an obligation for those who wish to improve their personal and social lives. (HawwaSaid, 1988)

Similarly, it is not enough for the learner or the person of knowledge to pay the greatest attention to knowledge alone, but also to knowledge related to inner surveillance and the path of the Hereafter, and to make every effort to do mujahadah and muqarabah, in order to attain mukasyafah (spiritual revelation). A person's earnestness in mujahadah will lead him to the level of musyahadah (witnessing). It will open the way for him to the knowledge of the heart, from which will emanate many wisdoms. Books and teachings

alone are not enough to reveal these wisdoms. The method is mujadah, muqarabah, and outward and inward experiences.

When someone wants to be kept away from evil and mungkar actions, Muslims are strongly encouraged to pray, but the conditions that exist, someone does not actually walk according to what should be. It turns out that many people are found who diligently pray, but at the same time people often commit heinous and unlawful acts. Thus, the process of purifying the soul as referred to above will be more effective if practiced in the educational process starting from an early age by starting with learning and practicing prayer. Meanwhile, good morals are morals that arise from a good soul known as a calm soul (An Nafs Al Muṭmainnah), which is a soul that is always calm with piety and closeness to Allah and surrenders to Allah's provisions. In the process of reaching the perfect and calm level of the soul, it is necessary to purify the soul (Tazkiyatun Nafs). Al Ghazali stated that good morals will always come from a good soul. So the process of purifying the soul (Tazkiyatun Nafs) is indirectly the process of emptying the soul from bad morals. (Mustangin, 2014)

According to Imam al-Ghazali, it is his view that it is humans who must try to purify their souls as they process humans to have a clean aqidah, pure souls have broad knowledge to make all activities worthy of worship to form noble morals and clean souls in the association of others, helping humans to have a healthy soul by removing the despicable behavior that pollutes the soul itself, to balance between worship, customs and human morals, several ways are needed to improve to create a balance Imam Al-Ghazali explained several ways to obtain good morals cleansing the soul through takhalli, tahalli and tajalli. Takhalli is carried out by eliminating reprehensible deeds such as anger, spite, miserliness, love of the world, arrogance, ujub, riya and the dangers arising from the tongue. (Mutholingah, 2021)

In his book Ahmad Al Buny Djamaludin, "Sheikh Ibn Athoillah defines tazkiyat, which is to empty oneself of all forms of despicable

morals, then gradually replaced by incorporating praiseworthy morals. So that with the understanding put forward by the scholars of Sufism, this makes a soul that always tries to get closer to Allah.

## **Method**

This research is a qualitative research in the nature of a library study which uses books and other literatures as the main object. The type of research used is qualitative, which is research that produces information in the form of notes and descriptive data contained in the text under study. With qualitative research, descriptive analysis needs to be done. The descriptive analysis method provides a clear, objective, systematic, analytical and critical description and information on the topic discussed. (Fauziah, 2022)

## **Result and Discussion**

### **Tazkiyatun Nafs According to Sufism Scholars**

Tazkiyatun nafs means a process of purification from the bad spirit (nafs amârah and nafslawâmah) from within a person towards goodness and a better spirit (nafs mutmainah) by following and practicing the principles of Islamic law. (Harahap et al., 2023)

Many scholars who studied about Tazkiyatun Nafs, one of the scholars who studied Tazkiyatun Nafs was Imam Al-Ghazali. Abu Hamid al-Ghazali is a great Imam born in the city of Thusia, one of the cities in Khurasan, he was born exactly in 450 H / 1058 AD. Al-Ghazali is famous as a prolific scholar who wrote books in various fields of science, especially in the field of Islamic science, namely including; Sufism, theology, philosophy, fikh, ushul fikh and others. (Alba, 2012)

The soul in al-Ghazali's view is a substance that stands alone not because of a condition but the soul is in itself. (Al-Ghazali, 2005) Nafs is the spirit sent down by Allah swt. into the human body which functions to enliven the mind, heart, sensory abilities, and move all elements of the human body and organs to take action and interact in

life. The soul in this case can be interpreted as the entire inner life of humans (which occurs from feelings, thoughts, wishes. Or it can also be said that the soul in this case is something that is not visible in a person. a person. Some things that are inner, will be able to give rise to a behavior in humans.(Chikita et al., 2022)

Al-Ghazali divided the nafs (human soul) into 3 parts, as follows:10 Al Ghazali, Roudhah Al-Tholibin Wa “Umdah Al Shalikin and Minhaj Al-Arifin, Alih bahasa, Masyhur Abadi and Hasan Abrori, ”mihrab kaum Arifin: Sufistic appreciation for the salikin, (setia hutami). a. Nafs al-"ammarah is a soul that invites to evil or a soul that resists but submits to the orders of the devil. b. Nafs al-lawwamah is a soul that is always calm and always tries to reject its lust and submit to God's commands. c. Nafs al-mutmainnah is a soul that is not disturbed by every problem of life and is able to get rid of its lustful desires. But in another opinion there is what is called Nafs al-Mulhamah or inspired soul. This is the level of soul that has high action and will. This soul is more selective in absorbing principles. When this soul feels slumped into misery, it will immediately be inspired to purify its deeds and intentions.(Wildan, 2017) for more clarity, the following table is an explanation

NO	Division of Nafs	Explanation
1.	Nafs al-ammarah	a soul that invites to evil or a soul that resists but submits to the orders of the devil
2.	Nafs al-lawwamah	a soul that is always calm and always tries to reject its lust and submit to God's commands
3.	Nafs al-mutmainnah	a soul that is not disturbed by every problem of life and is able to get rid of its lustful desires

Tazkiyah is the path to purifying the soul through worshiping Allah and leaving the prohibitions of Allah swt (with praiseworthy traits and morals), so that praiseworthy behavior will be realized by Muslim personalities in everyday life.(Dahrul, 2021) As a human being, of course, it is inseparable from despicable deeds (heart dirt),

so tazkiyah is a step taken in cleaning the human soul, thus the need for soul development to avoid deeds that pollute the soul (despicable morals). Purification of the soul is done to grow, improve and develop the soul with praiseworthy deeds and traits, then after the soul is clean from despicable deeds, it determines how to take steps to become a holy, clean and awake soul. If the soul is pure then good deeds will always be done in everyday life.

Some of the processes carried out in the implementation of tazkiyatun nafs are as follows:(Rahmaniyah, 2010)

Takhalliyat an-nafs emptying the soul of all despicable deeds from all thoughts that draw the soul away from Allah and from thoughts that deprive the soul of remembrance of Allah. Psychologically in the implementation of tazkiyatun nafs there are two kinds of human unconsciousness of what is done, a) based on “I” (man himself) and b) based on human lust.(Siregar, 2002) It can be concluded that Tazkiyah is a path to purification of the soul through worshipping Allah and leaving the prohibitions of Allah SWT (with praiseworthy traits and morals), so that praiseworthy behavior will be realized by Muslim personalities in everyday life.(Mutmainah, 2021)

The mental attitude of a Muslim is called a spiritual level such as emptying the heart, patience, keeping away from everything that is forbidden by Allah (piety), accepting everything that is obtained from Allah willingly and happily because of Allah. There are two kinds of sin in Sufism, namely external sin and internal sin. Physical disobedience is a form of bad deeds committed by human limbs, but inner disobedience is a form that is done by the human heart.(Musyrifah, 2007) It can be concluded that takhalli an-nafs is the cleansing of the soul from actions and traits that prioritize lust that lead to sin. In other words, takhalli an-nafs can also be called. al Ghazali argues that a good soul will lead to doing praiseworthy deeds and will avoid commendable praiseworthy deeds and will avoid behavior that is not praiseworthy, where it is a process of self-cleaning.(Mukit, 2022)

Tahalliayat it is the opposite of takhalliyat an-nafs, defined as filling the soul with praiseworthy traits and actions after emptying it of despicable traits and actions (tahalliayat an-nafs). At the level of the soul filling process is done by leaving bad habits (long done) and doing continuously good habits (new), therefore it will form a Muslim person who familiarizes good morals that istiqomah close to Allah SWT. For example, getting closer to Allah by dhikr (remembering Allah as a means of dissolving the heart (al-Ghazali). (Siregar, 2002) also explained by Ibnul Qayyim in Madarijus Salikin states, that noble morals are built on four foundations, where the pillar will not be erected except on it, namely: patience, iffah (maintaining self-respect), courage, and courage. honor), courage, and justice. Patience will make him ready to bear the burden, withstand anger, prevent themselves from being disturbed, be polite, slow, gentle, not haphazard, and not hasty. haphazard, and not in a hurry when a servant treads the path. (Maududin et al., 2021)

Tajalliyat the existence and greatness of Allah in the human soul is visible and evident, because there is no longer a barrier that limits the relationship between human servants and Allah swt. Thus the soul easily receives guidance from Allah swt. which will have an impact on istiqomah behavior in being praiseworthy and having noble morals applied in everyday life. If some series of soul purification exercises have been carried out correctly and according to guidance, then the soul will leave the vile and bad deeds. and more than that humans will get the highest level of nafs in the pleasure of Allah swt. for more clarity, the following table is an explanation

NO	Division of Nafs	Explanation
1.	Takhalliyat	Emptying the soul of all despicable deeds from all thoughts that draw the soul away from Allah and from thoughts that deprive the soul of remembrance of Allah.
2.	Tahalliayat	It is the opposite of takhalliyat an-nafs, defined as filling the soul with praiseworthy traits and actions



		after emptying it of despicable traits and actions (tahalliyat an-nafs).
3.	Tajalliyat	The existence and greatness of Allah in the human soul is visible and evident, because there is no longer a barrier that limits the relationship between human servants and Allah swt

A noble soul will always do all actions with righteous deeds because of Allah. This achievement must be balanced with the deepening and appreciation of religion to get to Allah. (Musyrifah, 2007)

**Getting Closer to Allah as an Effort to Purify the Heart**

The sign of one who is close to Allah according to Al-Jailani is the loss of one's will with His actions. This means that when a person completely does not want anything, has no purpose, does not need and has no purpose other than Allah. At that time, Allah's actions will manifest in him. He will be in His will and actions so that he will feel his whole body calm, his heart at peace, his mind calm, his face radiant, and his mind will feel spacious. (Al-Jilani, 2022)

Thus, a person's obedience to the teachings of his religion is vital in efforts to achieve happiness. This is in line with Khavari's opinion, which states that religious believers who have strong faith are more likely to feel happy than individuals who have no religion. Religious believers are happier because religion teaches the purpose of life, invites individuals to accept and face various problems calmly and binds individuals in a community that provides mutual support. (Khavari, 2006)

When a servant treads this path of obedience and total servitude in its entirety, Muhammad Saghir Hasan Ma'sumi emphasizes, then he will reach the core goal called closeness and meeting. The meaning of closeness to Allah is to isolate oneself from everything other than Allah, while the meaning of meeting Him is to separate oneself from all things other than Allah. When a servant treads this path of total obedience and servitude in its entirety, Muhammad Saghir Hasan

Ma'sumi emphasizes, then he will reach the core goal called closeness and meeting. The meaning of closeness to Allah is to isolate oneself from everything other than Allah, while the meaning of meeting Him is to separate oneself from all things other than Allah. (Siti et al., 2016) Thus, the essence of worship in the view of the Sufis is not just a formal form without essential content, but is a means of getting closer to Allah with all the soul, to the level of testimony and encounter with Him. Worship is therefore a vehicle for spiritual exercise, by which a person forges himself to be as close as possible to Allah, as the haqiqi goal of all his activities. (Hamid, 22 C.E.)

Worldly lust (al-nafs) as a source of greed and avarice for al-Jailani is a curtain that prevents a person from realizing the testimony of his God. If this blocking lust is lost in sight, then there is no longer a barrier between a servant and his Lord. Al-Jailani quoted Abu Yazid Al-bustami as saying: 'I dreamt of meeting God. I then asked Him how to get to You, O Lord of the Universe? He replied: Leave your lust and come here. So I departed from him like a snake from its skin. Allah commanded Abu Yazid to abandon lust, because the world and everything in it, as well as anything other than Allah, is generally an ambition of lust. The world is the ambition of lust, so it is dear to it.' The true Sufis for al-Jilani are those who during the day are busy in charity taking care of the various benefits of society and the needs of the family, while at night they are devoted to Allah and alone with Him. Thus, being generous and magnanimous is a means for a person to purify his heart from the bad influence of lust, which always tickles his desire to love worldly life. Moreover, being generous and magnanimous is a clear reflection of the divine light that dwells in the pure heart. (Al-Jilani, 2022)

It is al-Jilani who asserts that all the words uttered by the followers of the desires, passions and habits are evil not good. It is like a seeker of wood at night who does not know what is in his hand. If the passions are calmed, the turmoil of the desires and habits is extinguished, then reason and clear thinking will grow, faith will

become firm and strong, peace of mind will come, and the ability to distinguish between what is right and what is false will emerge, so that he is able to restrain himself from falsehood and speak truthfully.

When a person is able to control his passions through drawing closer to Allah, he is trying to reach the level of perfection and purity, the soul requires a long education and mentality. Therefore, in the first stage, the theory and practice of Sufism are formulated in the form of regulating mental attitudes and disciplining behavior. In other words, to be in the presence of Allah and at the same time achieve the optimum level of happiness, humans must first identify their existence with the characteristics of divinity through physical and spiritual purification which starts from the formation of a person with complete morality.

It is explained in the book of *Sirrul Asrar* that the purpose of purification is of two types, first to allow him to enter the realm of divine attributes and second to reach the station of Substance. Purification to enter the realm of divine attributes requires lessons that guide one in the process of purifying the mirror of the heart from human animal images by means of seduction, speech or thinking and praying to divine names. Speech is the key, the secret word that opens the heart. Only when the eyes are opened can he see the true attributes of Allah. Then the eye sees the image of Allah's mercy, favor, grace and kindness on the mirror of the pure heart. The Prophet s.a.w said, "The believer is a mirror for his fellow believers". He also said, "The knowledgeable person makes a picture while the wise person polishes it". He also said, "The knowledgeable person makes an image while the wise person polishes the mirror of the heart that catches the truth." When the mirror of the heart is fully washed by being polished continuously by thinking of the names of Allah, one gains access to knowledge and the divine nature. The witnessing of this sight is only possible in the heart. (Al-Jailani, 2008)

The means to tazkiyah the soul must not depart from the shar'i standards set by Allah and His messenger. All means of tazkiyatun

nafs are various acts of worship and righteous deeds that have been prescribed in the Qur'an and Sunnah. We are prohibited from creating new means of purifying the soul that deviate from the directives of these two sources of Islamic law. For example, as practiced by some kejawen adherents, in order to purify the soul (tazkiyatun nafs) they perform pati geni fasting (continuous fasting one day a night / nishal) while reciting a number of mantras. There are others who prescribe bathing in the middle of the night or soaking in a river for a specified amount of time. These kinds of innovations are clearly unacceptable in Islam. (Priyatna, 2004)

In fact, the series of acts of worship taught by Allah and His Messenger already contain the principles of tazkiyatun nafs by itself. It can even be said that the core of worship such as prayer, fasting, zakat, hajj and others are nothing but aspects of tazkiyah.

### **The Concept of Soul Purification According to Sheikh Abdul Qodir Al-jailani**

The concept of Tazkiyatun nafs according to Sheikh Abdul Qodir Al-Jailani is a teaching that is oriented towards the formation of praiseworthy traits and cleansing oneself of despicable traits. There are eight Sufism teachings of Sheikh Abdul Qodir Al-Jailani in the book of Al-Ghunya Lithālibī Tharīq Al-Haq 'Azza Wa Jalla that emphasize the practical aspects related to tazkiyatun nafs (purification of the soul). The emphasis is on increasing charity in the world oriented towards the hereafter, the process of purifying the heart through tazkiyatun Nafs becomes an absolute part to be passed by a servant through the process of mujāhadah whose fruit is to reach the position of makrifat to know Allah SWT. (Al-Jailani, 2008)

Purification is self-cleansing. There are two kinds of purity, namely physical purity obtained by means of purification ordered by religion, such as ablution and bathing, and inner purity obtained through awareness and repentance for all impurities and sins. Physical purity will be realized if we truly repent. Inner purification requires

spiritual guidance from a teacher. tazkiyatun an-nafs is also part of Islamic psychotherapy. Emha ainun najib explains that Islamic psychotherapy is a process of healing, prevention, maintenance and development of a healthy soul through the guidance of the Qur'an and the sunnah of the prophet SAW.

According to religious laws and teachings, a person becomes dirty and invalidates his ablution if certain materials such as feces, urine, vomit, farts, blood, sperm, and so on, come out of his body. He must perform ablution again. If it is sperm and menstrual blood, he must take a bath. In other cases, certain parts of the body-such as the hands, elbows, face, and feet-must be washed. The Prophet said, "Whenever a person renews his ablution, Allah renews his faith so that the light of his faith becomes brighter and brighter." In another tradition he said, "Ablution is light upon light."

Like external purity, inner purity can also be lost-perhaps more often due to bad morals, despicable behavior, and harmful actions and attitudes, such as arrogance, pride, lying, backbiting, slander, envy, and anger. The actions of the senses, whether intentional or unintentional, can damage the soul: a mouth that eats forbidden food, lips that lie and swear, ears that listen to gossip or slander, hands that injure, or feet that follow injustice. Zina, which is a sinful act, is not only committed in bed, because, as the Prophet said, "The eye can also commit adultery."

Ruh is the substance that is the causative element and first mover for all life. From the heart, the spirit spreads through the blood to every cell of the body so that there is life in it. So the heart is the main transmission station. If it is good then the whole human body is good, and vice versa. So the spirit is the core. It interacts closely with the mind and soul. The soul is the source of all emotions, psychic symptoms, and physical reflections on the body. Meanwhile, the mind, which has the ability to think and the brain as its tool, is given the task of leadership by Allah to point to the path of truth and realize various desires and psychological urges.(Yamin, 2022)

When the inner sanctity is tampered with and the spiritual ablution is voided, then the ablution must be renewed through sincere repentance; full regret for the mistake accompanied by weeping (tears to cleanse the impurities of the soul) and a determination never to repeat the mistake. He should also have a strong intention to abandon all wrongdoings and seek forgiveness from Allah, along with prayers that He may prevent him from committing such sins again.

Prayer means kneeling before God. Ablution, i.e. being in a state of purity, is a condition of prayer. A pious person knows that outward purity is not sufficient, as God looks deep into one's heart. Therefore, we must purify the heart with repentance. Only then can the prayer be accepted. Allah says:

“This is what is promised to you-(that is) to every servant who returns (to Allah) again keeping (all His ordinances)”. (Qaf [50]: 32).

The purity of the body after ablution or ghusl is limited by time, as sleep invalidates ablution. At all times while living in this world, we must maintain physical cleanliness day and night. Inner purity and the purification of the non-sentient self are not limited by time. In fact, spiritual purity is eternal not only in this mortal world, but also for the life in the hereafter. Then in the process of tazkiyatun nafs Shaykh Abdul Qodir Al-Jailani emphasized the first not to leave repentance for anyone. Because every human being must have mistakes or have fallen into acts of disobedience. Repentance itself means returning from the wrong path to the right path to the maqam and proper position. (Journal & Theology, 2021) . According to Shaykh Abdul Qodir Al-Jailani regarding the conditions of repentance, there are three types: 1. Regretting all the mistakes that have been committed. 2. Avoiding and abandoning mistakes in all conditions and circumstances. 3. Resolve and promise not to repeat sinful acts and mistakes.

If you have repented *nasuha* then do not look at the time not to repeat the sin. Regret has formed a determination, namely the determination not to repeat previous mistakes. One must know that

disobedience will block between him and Allah SWT. Keeping him away from happiness in this world and in the hereafter.

In mujāhadah, Shaykh Abdul Qodīr Al-Jailānī emphasized the necessity of mujāhadah. Muraqabah is the base of all goodness, and can only be achieved by a person by muhāsabah (introspection) himself first, then correcting all the shortcomings that exist in him, pursuing the path of truth, remaining consistent in running it, and always maintaining a heart connection with Allah SWT. If all that has been done, he can only feel His presence in all his activities. He will realize that Allah SWT is always watching all his movements. (Saifulah, 2017) Then then the third Tawakal According to Shaykh Abdul Qodīr Al-Jailānī, “the essence of tawakal is to submit all affairs to Allah SWT and leave oneself from the luxury of appreciation. tawakal has three levels, namely: tawakal, surrender, and leaning. This means that a servant feels calm with the promise of Allah SWT, then this is accompanied by surrender, in full awareness to Allah SWT, and then followed by reliance on the laws of Allah SWT which is nothing but a willing attitude towards all His decrees. (Aly Mashar, 2020) Sheikh Abdul Qodīr Al-Jailānī quoted the words of Umar Bin Khatthab who said that the Messenger of Allah SAW said If you really put your trust in Allah SWT, surely He will give you sustenance like He gives sustenance to birds, where the bird flies in the morning hungry and returns again full. (Saifulah, 2017)

The fourth process is good morals. Good morals are described as a form of nobility of character. This precious glory can foster all forms of virtue. Shaykh Abdul Qodīr Al-Jailānī describes it with the narrative “no matter how the skin coats the body, it is the morals that people recognize.” The meaning of the narrative is that good character is a very valuable action because it can give birth to various kinds of moral virtues. Shaykh Abdul Qodīr Al-Jailānī cites several hadiths as an example of a hadith from Abdullah ibn Amru ra. Who said, “The Prophet Muhammad was not a bad person and did not behave badly.” He said, “Verily, the best among you is the one with

the best manners.” (HR. al-Bukhari). Then the hadith from Anas bin Malik, that when the Prophet Muhammad was asked by people about the best believer, he replied, namely the best in morals. (HUTAMI, 2019)

The essence of gratitude according to Shaykh Abdul Qodīr Al-Jailānī is the understanding and realization that all the blessings that exist in a servant, both physically and mentally, both with regard to the worldly or the afterlife, are from Allah SWT, as a gift and gift from Him. Sheikh Abdul Qodīr Al-Jailānī further explained gratitude as believing in the blessings of the Giver of favors with full submission. Sheikh Abdul Qodīr Al-Jailānī also explained the essence of gratitude, which is recognizing the blessings of Allah SWT because He is the owner of the gift and giver so that the heart recognizes that all blessings come from Allah SWT. And Allah SWT will always reward with an abundance of rewards for His servants who are always grateful.

Then the sixth Patience Sheikh Abdul Qādir al-Jailānī interpreted patience referring to the Koran, hadiths and quotations from previous scholars. Patience according to Shaykh Abdul Qodīr Al-Jailānī in the book According to Shaykh Abdul Qodīr Al-Jailānī which is based on the opinion of Al-Khawwash RA. Patience is being steadfast with Allah SWT by carrying out the laws of the Qur'an and Sunnah, and accepting suffering or trials from Him with a spacious and happy heart.

Then the seventh is *ridha* according to the view of Shaykh Abdul Qodīr Al-Jailānī, which means that *ridha* is willing with all the provisions that Allah SWT determines. For someone who has reached the level of *ridha*, they will definitely accept happily without any doubts, even though the provisions that Allah SWT gives are not in accordance with their wishes. Shaykh Abdul Qodīr Al-Jailānī divides two states of a person's self, namely first, a state that is always desired, such as power, honor, wealth, happiness, health. With this kind of situation, there must be humans who feel unhappy with their



acquisition. Unless the situation is compared with people who are above it. So in this case Shaykh Abdul Qodir Al-Jailani emphasized the obligation to be fully satisfied with all the decrees of Allah SWT.

Second, undesirable circumstances, namely the state of distress, illness, calamity, poverty. So in this case it is not justified to feel surrender, anxiety and despair. The attitude that must be taken is that they should be *ridha* towards what is being faced and accept with pleasure, patience and *tawakal*. It can be said that the level of *ridha* is higher than patience and *tawakal*. Because the level of patience and *tawakal* in one's heart there is still recognition of something that causes suffering. Whereas at the level of *ridha* there is no longer a difference between what is called a favor and what is called a calamity. (Ghani, 2019)

The last one, *Shiddiq*, is explained by Shaykh Abdul Qodir Al-Jailani as affirming the truth even though it can cause life to be threatened. It is also said that *Shiddiq* is honest and does not violate the promise of Allah SWT by carrying out acts of worship to Him. "According to Shaykh Abdul Qodir Al-Jailani, *assidqu* is one who repeatedly justifies. The result is that "righteousness" characterizes him, and eventually righteousness becomes more dominant in him. In interpreting the word "righteous", Shaykh Abdul Qodir Al-Jailani defines it as a balance between the inner and outer being. That is, a righteous person is one who is right in his words, actions, and in all his conditions. (Aly Mashar, 2020)

## Conclusion

*Tazkiyatun Nafs* itself has a great influence in shaping a human person who has commendable morals. commendable morals. So as to make *Tazkiyatun Nafs* balanced between inner and outer. In his work, Sheikh Abdul Qodir Al-Jailani provides a way to purify oneself in two ways, first by carrying out religious orders called outward purification, second with the guidance of a teacher called inner purification from despicable traits. The idea offered by Sheikh Abdul Qodir Al-Jailani is theoretically shorter than other figures such as Al-Ghazali, for

example, who divides human passions into three types. a. Nafs al-"ammarah is a soul that invites evil or a soul that opposes but submits to Satan's mold. b. Nafs al-lawwamah is a soul that is always calm and always tries to reject its lusts and submit to Allah's commands. c. Nafs al-mutmainnah is a soul that is not restless over every problem of life and is able to get rid of its lusts. Sheikh Abdul Qodir Al-Jailani's thoughts on Tazkiyatun Nafs make a very large contribution, especially in helping someone in mental therapy because someone who always purifies his inner and outer nature will produce good traits in himself.

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