

INTEGRATION OF SPIRITUAL CONCEPTS BETWEEN AL-QURAN, HADIS AND ISLAMIC SCHOLARS

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INTRODUCTION

Human beings continue to make scientific and technological advances today. However, one undeniable fact is that, no matter how far man has explored and achieved, the man himself remains a mystery and seeks actual human reality. So much so that, according to Sri Astuti (2015), and intellectual Alexis Carrel, who won the Nobel Prize in physiology and medicine from France, once stated that, while man has made every effort to know his true self, man is only capable of knowing certain aspects of himself. Man is incapable of knowing himself as a whole and can only explore specific aspects of himself and it's still a mystery (Abidin, 2014). It corresponds to the discussion of the meaning of Allah's SWT's word in the surah of al-Isra. verse 85 *“And I do not give knowledge and knowledge related to human spirituality, except a little.”*

Spirituality according to Islam, is an inner aspect of human beings that the human senses cannot reveal. According to Baharuddin (2004), Islamic epistemology outlines concrete and precise guidelines in explaining aspects of human spiritual events with some key terms that lead to the explanation of human events as a whole, distinguished through three dimensions, as shown in Table 1.

No	Dimension	Sub Dimension
1.	<i>Al-Jismiyyah</i>	Human Physical Organs
2.	<i>Al-Nafsiyyah</i>	Intellect, Lust and <i>al-Qalb</i>
3.	<i>Al-Rohaniyyah</i>	<i>Al-Roh</i> and Human Nature

Table 1: Dimensions of Human Genesis

According to Islamic psychology, human beings are created with two aspects that require each other, namely the spiritual and physical aspects (Sham F.M & et al., 2015). As a result, a perfect human being possesses a strength that is balanced between spiritual and material aspects. The religious dimension includes spirituality. Al-Qaradawi explains the relationship between spirituality and religion (2001). It contradicts the western view, which holds that the spiritual dimension is unrelated to the religious dimension and only places humanity on its own, separate from religion (Danah & Ian, 2000). According to Frankl (1997), spiritual means the essence of humanity and the source of life's meaning, and it is the only human aspiration to live in a state of whole meaning, without which religion has no meaning.

According to Seyyed Hossein Nasr (2008), the word “rohani” in Islam is very appropriate for Muslims because it is based on the accuracy of the Muslims themselves main argument, namely the words of Allah SWT through surah al-Isra' 17, verse 85. If Muslims use and popularise the term “spiritual” to refer to the intangible aspect of human beings, they directly acknowledge the Western perspective on the “spiritual” aspect. Because the sides of the Islamic thought pattern differ from those of the West, this argument's side polemics are protracted and without end. The Islamic side of the debate is based on epistemology, which the al-Quran and Hadis support. In addition to the senses and intellect, Islamic epistemology believes in the source of revelation, intuition rooted in the soul and spirit. The Western world only believes in the senses (empiricism) and the rational intellect (Mustafa, 2007). Table 2 depicts the differences in Islamic and Western epistemology as explained by Harun Nasution (2002).

Perspective	Islam	Western
References	Body, Mind and Heart Conscience	Body and Mind
Justification	Epistemology Islam is a source of knowledge that believes in revelation, intuition or Irfan, which is rooted in the soul and spirit, in addition to the five senses and intellect.	Western epistemology believes only in the five senses (empiricism) and the intellect (rationalism)

Table 2: Differences between Islamic and Western Epistemology

Furthermore, this paper will analyze and display the spiritual aspects in the al-Quran, hadis and highlight the constructs from the side of the argument of Islamic scholars.

METHODOLOGY

The author used thematic analysis methods to conduct a qualitative study based on content analysis. In this paper, the author will discuss verses from the al-Quran, whose theme is Islamic Spirituality and hadis from the Prophet SAW and Islamic Spirituality from the perspective of Islamic scholars.

DISCUSSION

The author will begin the discussion of the results of this study with the concept of spirituality according to the al-Quran, followed by the spiritual constructs taken from the themed verses of the al-Quran, hadis and then discuss the argumentative side of Islamic scholars' perspective on spirituality.

Islamic Spirituality Concepts According to the al-Quran

According to Kamus Dewan (2015), the definition of spiritual is spiritual and soul, rather than physical and bodily. In Webster's Dictionary, the spirit is also referred to as spiritual (1999). Similarly, the spirit is referred to as spirit in al-dictionary Mawrid's (1994). According to Salleh (2015), the term spirit in Islamic epistemology refers to the spiritual meaning commonly mentioned by modern scholars. When translated into Indonesian, the word spirit is associated with the word "ريح", which means wind (Waryono, 2015). As a result, the spirit is also known as *an-nafas*, which means "breath" or "life" (Machasin, 1995). The breath of life is similar to the wind; it can be felt but cannot be seen with the eyes due to its subtle nature. Thus, the soul, according to Abu Haitham, is the breath that flows throughout the body. If the spirit escapes, man cannot breathe or live again (Waryono, 2005).

In Islam's context, Islamic Spirituality has a direct relationship with Allah and is one of the signs of His power, along with the moon, stars, sea, and plants. The soul is clearly emphasized in the Qur'an as one of Allah's affairs as al-Khaliq, which is not revealed to human knowledge except in a limited way. The meaning of Allah SWT's words in Surah Al-Isra' is clear; "*And they ask you about spirits. Say: 'The Spirit is from the affair of my Lord; and you are not given knowledge except a little.'*" (al-Isra', 17: 85).

Based on this discussion, it is possible to conclude that the spiritual refers to intangible, not physical, and cannot be seen with the naked eye. Even according to Islamic scholars like al-Ghazali (1998), the dimensions that shape one's spirituality are *al-qalb* (heart), *al-roh* (spirit), *al-nafs* (soul), and *al-aql* (mind) (mind). According to Sham (2013) and Hamjah et al. (2012), the spiritual construct is a combination of four dimensions: the heart, soul, mind, and spirit, which are internal components that influence the external manifestation of a person's personality characteristics.

Islamic Spirituality Constructs in the al-Quran

The author discovered that the spiritual meaning is used with different words in the al-Quran, with the word *al-qalb* being mentioned in 132 verses due to the study's analysis (Baqi 1981). *Al-qalb* carries several meanings and meanings, including *al-aql*, *al-roh*, and *al-ra'y*. The author also discovered that, in addition to using the word *al-qalb*, the al-Quran expresses it with other words that have the same meaning as *al-qalb*. Words like *al-fu'ad*, *al-sadr*, *al-nafs*, and *al-lubb* are used. Thus, the author summarises all of the meanings and meanings of *al-qalb* and words that have the same meaning as *al-qalb*, as a reflection of the Islamic Spirituality meaning itself.

In the following discussion, the author will highlight the verses of the al-Quran that explain the matter by starting a debate related to the *al-qalb*, which is considered the main word in the al-Quran to the Islamic Spirituality meaning.

Al-Qalb

According to Al-Mu'jam al-Wasit (1972), epistemologically, *al-qalb* is an oval lump of inner flesh located in the left chest cavity, and it is the centre of blood circulation in the human body. It is called *qalb* for nothing other than its ever-changing nature (Lisan al-Arab, 1990).

Al-qalb has two meanings, according to al-Ghazali (1998). The first meaning is similar to the previous one; it is round in shape and is located on the human chest's left side. There are cavities in this flesh that contain black blood and serve as a source of spirit. This type of heart can be found in humans, living or dead animals. The second meaning, divine and spiritual or spiritual heart, has a more subtle meaning. In this second sense, the *al-Qalb* is the nature of the man who strives for knowledge and is responsible for all of Allah SWT's commands and prohibitions. This second meaning is what the author refers to as spiritual, which is frequently mentioned in the al-Quran.

Al-Fu'ad

Al-fu'ad means *al-qalb* in Al-Mu'jam al-Wasit (1972). According to Ibn Manzur in Lisan al-Arab (1990), *al-qalb* is known as *al-fu'ad* because of its flame. This definition is according to the word *fu'ad* derives from the Arabic word *fa'ada*, which means "extreme heat." According to Baqi (1981), the word *al-fu'ad* and its fractions are *fu'aduka*, *fu'adaka*, *af'idah*, and *afidatahum*, and it appears 16 times in the al-Quran. Surah al-Furqan, verse 32, Surah an-Najm, verse 11, Surah Al-Qasas, verse 10, and Surah Al-An'am, verse 113 are among the verses of the al-Qur'an that use the word *al-fu'ad* for the meaning of *al-qalb*.

Al-Sadr

In some places in the Quran, *al-sadr* is also referred to as *al-Qalb*. The word *al-sadr* appears 44 times in the al-Quran (Fuad, 1981). According to the commentators, it carries the meaning of *al-Qalb*. Surah As-Syarah verse 1 and Surah An-Nas verse 5 are two verses that use the word *al-sadr*.

Al-Nafs

The word *al-nafs* has two meanings, according to al-Ghazali (1998). First, anger and Lust can commit heinous acts. Second, it is the subtle sensation that is the human soul. According to al-Ghazali (1998), the nature of the second meaning varies depending on the situation. It is referred to as *al-nafs al-muthmain* when guided by the power of intellect and the light of immunity and succeeds in combating Lust (calm soul). When the soul is not perfect and is constantly torn between good and evil, it is referred to as *al-nafs al-lawwamah* (soul that regrets itself). In contrast, the soul that abandons the struggle against Lust and submits and obeys to lustful desires and satanic incitement is known as *al-nafs al-ammarah* (evil soul). The term *al-nafs* appears in the al-Quran with the meaning *al-qalb*. According to Suriani et al. (2016), the word *al-nafs* has various meanings in the Quran and hadis, including the human self, spirit, soul, and human nature. The word *al-nafs* appears 286 times in the al-Quran, either as *al-nafs*, *anfus*, or *nufus* (Baqi 1981). The word *al-nafs* has several meanings in the al-Quran, one of which is the soul. The word *al-nafs* in the al-Quran has various meanings and among its meanings is the soul. (al-Asfahani, 1997). Among the verses are Ali-Imran verse 154 and Al-Baqarah verse 284.

Al-Lubb

One of the meanings of *al-Lubb* is a mind free of impurities. It is also said that *al-Lubb* is a genius. So, while all *lubb* is intellect, not all intellect is *lubb* (al-Asfahani, 1997). Most tafsir scholars interpret the term *ulul al-bab* to mean *ulul al-uqul*, which means "intellectuals" (al-Jazari 1987). According to Hamka (1999), the word *Lubb* means "content, core, or core." *Lubb* means "one who has his mind," "one who understands the truth," and "one who welcomes the call of Allah's Messenger, SAW." *Albab* is defined as a combination of common sense and subtlety. As a result, the commentators have associated *lubb* with the mind; however, it is more than that, and *al-aql* is one of the meanings of *al-qalb*. As a result, the author includes *al-lubb* among the expressions that describe the meaning of *al-qalb*. In the al-Quran, *al-Lubb* is revealed with the word *albab*, repeated 16 times (Baqi 1981). Surah Az-Zumar verse 9 and Surah Al-Ra'd verse 19 are two of them.

Islamic Spirituality Constructs According to Hadis

The author discovered several themes related to Islamic Spirituality strength due to the analysis of the study of hadiths, among which is piety, the feeling of absolute love for Allah SWT and the Prophet SAW, self-confidence and having high patience.

Taqwa is a type of Islamic law

True faith in Allah SWT will bear fruit in the form of taqwa. Taqwa does not simply mean avoiding Allah SWT's wrath as well as His punishment, abstaining from immoral acts, committing to the Islamic way of life, doing what is enjoined and abandoning what is forbidden (Najati, 1992). On the other hand, Taqwa is a type of responsibility that is performed with love and demonstrates good deeds (Tasmara, 2001). Taqwa is the result of heart enlightenment, and it causes a person to understand and then act on the truth. Because of this, the Prophet SAW raised his hand to his chest and said, "*Taqwa is here.*" Muslim related this hadis in Sahih Muslim, hadis number 6706.

According to Al-Baidhawi (2015), this hadith clearly shows that Islamic Spirituality strength is a heart filled with piety, and the key to spiritual strength is conscience laden with the value of piety. A strong and spiritually strong person will demonstrate a sense of responsibility by doing good deeds or deeds as ment, as Allah SWT mentioned in Al-Maidah verse 93.; "*There is no sin for those who believe and do good deeds in what they have eaten before when they fear and believe and do good deeds, then they remain pious and believe, then they remain pious and do good; for God loves those who strive to improve their deeds.*"

A Sense of Love for Allah SWT and His Messenger

High spirituality prioritizes Allah SWT. and the Messenger of Allah SAW over all other loves. It is essential to the soul's happiness and joy. It is also the foundation for the believer's actions. When the human soul is filled with love for Allah SWT and the Prophet SAW, all of his deeds, movements, and actions will be directed toward obedience to Allah, doing what Allah SWT is pleased with and avoiding what Allah is angry with: "*Three things that, if present in a person, will bring the sweetness of faith: He made Allah and His Messenger more beloved than the other two. If he loves someone, it is only because of God that he loves him. And he despises returning to disbelief as much as he despises being cast into hell.*" Al-Bukhari narrated this hadis in Sahih Bukhari, hadis no. 15.

Self-confident

A heart full of faith and piety is never lacking, weak, or afraid. He was always driven to be proud of himself, to dare to present his points of view and express his ideas without fear of man. A well-known hadith related to Rasulullah SAW's question to Muaz RAH, who will be the governor of Yemen, on what he used as a reference when he wanted to set the law. Firmly and clearly, Muaz RAH stated, "*I will establish it with the Book of Allah (the al-Quran). The Messenger of Allah asked again: If you do not find it in the al-Quran? Muaz said: "I will set it with the Sunnah of the Messenger of Allah. The Messenger of Allah asked again: If you also do not find it in the Sunnah? Muadz replied: I will set it by ijthad (setting the law according to my own opinions and views).*" Hadis Narrated by Abu Dawud in Sunan Abu Dawud, hadis no. 3119.

High Patience

The ability to bear the hardships of life, be steadfast in the face of obstacles and trials, be not weak in the face of adversity, and not even feel despair is one of the highest benchmarks of spiritual strength. That is the nature of patience, which means having perseverance and a powerful will to accept the burdens, trials, or opposition of Allah, who instructs on patience in many of His verses, including al-Ahqaf verse 35.

The Prophet SAW taught his companions that whatever calamity befalls is a test from Allah SWT to elevate the position, remove sins and faults, and prescribe goodness for him. All these are the form of the Prophet's teaching that strengthens the nature of patience in the face of life's difficulties and enduring adversity with a heart appeased by Allah S.W.T.'s provisions. "*There is not a single calamity (alleged) that befalls a Muslim in the form of thorns or the like, but with it, Allah will raise his rank or remove his mistakes.*" Hadis Narrated by Muslim in Sahih Muslim, hadis no. 4665.

The nature of patience is the unique nature of the believer. Because of that, the SAW praised the patient believers with his words; "*The affairs of the believers are amazing. All the matters are good, and it is not owned by anyone other than the believers. When pleasure befalls him, he is grateful, and gratitude is good for him, and when calamity befalls him, he is patient, and patience is also suitable for him.*" Hadis Muslim Narration in Sahih Muslim, hadis no. 5318.

The Islamic Spirituality Perspective of the Islamic Scholars

The authors discovered that the Islamic Spirituality meaning is used with various perspectives of Islamic scholars due to the study's analysis. It can be explained through the domain of Islamic Spirituality aspect strength, as stated by Elmi and Zainab (2014) in an interview with a line of ummah dakwah figures in 2010, namely Sidek Baba, Haron Din, and Muhammad Uthman El-Muhammady, where Sidek Baba stated: "*The meaning of Islamic Spirituality strength in Islam is when the human intellect is supported by the power of remembrance and thought obliviousness. It is at its best when seeking truth and wisdom, and the ability to think combines cognitive and affective factors in a balanced way, and this strength is highly valued in Islam because it can bring enlightenment in seeking the meaning of self and life concerning the Creator.*"

Meanwhile, according to Haron Din's argument, "rohani" or Islamic Spirituality is a better and more accurate term to use than spiritual to assess a Muslim's inner aspects. Islamic Spirituality, or "rohani," contains elements of Islamic spirit instead of spiritual, which has a somewhat ambiguous meaning and includes various meanings such as jinn. This view is also consistent with the viewpoint of Muhammad Uthman El-Muhammady, who contends that when discussing the spiritual aspect, it should be associated with the strength of monotheism, which cannot be seen with the naked eye. This opinion is consistent with Al-(2001) Qaradawi's contention that Islamic Spirituality, or "rohani," is inextricably linked to Islam itself. "*with a sense of intelligence associated with the reasoning of the human mind that cannot be measured with the naked eye.*" According to Zulkifli et al. (2009), the word spiritual is the inverse of the word material or a non-material element. This non-material element is made up of the spirit (*al-roh*) and the soul (*al-nafs*), both brought directly from Allah SWT.

According to Elmi and Zainab (2014), based on interviews with Zakaria Stapa, this intangible aspect is crucial because it will produce a clean human being in terms of heart, mind, and soul forms spiritual literacy in the soul of Muslims. Overall, the perspectives of Haron Din, Muhammad Uthman El-Muhammady, Zulkifli et al., and Zakaria Stapa are relevant to al-(t.th) Ghazali's belief that there are four spiritual domains in humans: *al-roh* (spirit), *al-qalb* (heart), *al-nafs* (soul), and *al-aql* (mind) (intellect).

According to Muhammad D (2004), the domains of Islamic Spirituality are monotheism, worship, and morality. Sangkan (2002) supports Muhammad D.'s viewpoint by explaining the domain of Islamic Spirituality intelligence as surrender, which is the domain of monotheism, in addition to sincerity, which is the domain of morality in performing all good deeds. Similarly, al-Dzaki (2005) defines the Islamic Spirituality domain as a person knowing Allah, feeling Allah's presence and supervision, *siddiq*, *trust*, *tabligh*, *istiqamah*, sincerity, *fatamah*, always grateful to Allah, ashamed to commit sins, and reprehensible, which represent the domains of monotheism, worship, and morality in spiritual intelligence. According to al-Nawawi (2002), the domain of spiritual intelligence is mastery of basic worship understanding, explaining in practising Islamic questions and answers, and mastering the practice of Islam itself. He explained that acceptance of a religious practice that describes the existence of the worship domain in spiritual intelligence is based on knowledge. According to Ahimsa (2005), spiritual intelligence is reading the book, which means studying, researching, and appreciating knowledge, and the relationship with the Creator, which means praying five times a day yesterday. In this case, Ahimsa (2005) discusses morality, which is the domain of worship and human relationships. He also describes the spiritual domain as doing good deeds in one's daily life. Muhamad Wahyuni (2006) describes the domain of spiritual intelligence as requiring a great deal of patience, gratitude, and tawadhuk in oneself. Muhamad Wahyuni's (2006) point of view describes the moral domain's existence in spiritual strength. According to Tajulashikin's (2018) research, the Islamic Spirituality domain has four theoretical dimensions: spiritual awareness, morality, and self-responsibility.

Following that, Elmi (2013) concluded in his study that there are seven domains of spiritual intelligence, namely: The domain of *al-roh* is defined as the ability of the inner power emitted by the spirit of Allah that is invisible to the five human senses and is not bound by material dimensions or measurements that transcend space and time and is sown throughout the universe, Domain *al-qalb* is defined as the ability to change a person's existing belief system to know Allah and implement Allah's law, or vice versa, based on the development of *al-qalb*, whether good or bad, has a relationship with one's way of life with God, fellow human beings, and all Allah's creatures. Based on *al-nafs al-ammarah bi al-su'*, *al-nafs al-lawwamah*, and *al-nafs al-mutmainnah*, domain *al-nafs* defined the ability to make

a person good and obedient to Allah's law or destructive and disobedient to Allah's law. The ability to imagine and reflect on Allah's greatness and power is at once constructive the spiritual power of man to lead man to govern and manage nature with Allah's mould and advice following the purpose and goals of human creation, according to domain *al-aql*. Monotheism is defined as a person's ability to know Allah as His Creator, be faithful, virtuous, and delicate before obeying Allah's law and asking Allah for forgiveness. Finally, one's ability to carry out all of Allah's commands and abandon all of His prohibitions in carrying out the demands of religious practice in daily life is defined as the domain of worship. The *akhlak* domain is defined as a person's ability to exhibit admirable qualities while rejecting repugnant behaviours, both of which manifest an intelligent, spiritual soul. In short, spiritual strength is human beings' inner strength that stems from the spirit, heart, feelings, soul, deep faith, practises that *istiqamah* based on Allah's law and praiseworthy morals, and the ability to live life with adaptation to the Islamic environment.

CONCLUSION

In Islam, the spiritual aspect is essential, and it is related to religion. It is the human self's driving factor and inner motivator in producing the impact of one's inner strength. Spiritual strength in a society and country will produce a superior Muslim personality. Spiritual strength in Islam is defined as strength-based on monotheism and deep faith in Allah SWT. Appreciation of this spiritual strength, in turn, distinguishes the aspect of spiritual strength from the western perspective, which is solely based on the potential of the brain. This statement demonstrates that spiritual strength is not a new concept in Islam.

Spirituality is regarded as an essential aspect of human beings in Islam. Faith and piety, which are the primary sources of human beings on Earth, are the most important aspects of spirituality. Spirituality is also mentioned frequently in the al-Quran and Hadis. The findings indicate that it is expressed using a variety of words that describe the spiritual meaning itself. Similarly, Islamic scholars have their arguments in presenting the spiritual perspective on their side. It is hoped that this study will be recognized as a recent discovery and will serve as a resource for Muslim researchers in particular. In line with that argument, it is hoped that this study will contribute to the development of a new discipline in spiritual studies, which are frequently marginalized in the mainstream of modern psychology. Furthermore, it is hoped that it will open the eyes of Muslim researchers to not base their research solely on the concept and dimensions of spiritual understanding from the West.

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