

Spirituality in Maqasid for the Empowerment of Human Well-Being

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Abstract

Spirituality is a process of soul empowerment in Islamic teachings that is based on the concept of Takziyat al-nafs. It comes in the form of internal purification and external development in order to curb the bad wills and habits of human that may lead to damaging the soul. It is seen here as in parallel with one of the discussions in maqasid al-shariah namely hifz al-nafs. Therefore, this study aims to assess the existence of tazkiyat al-nafs in the maqasid al-shariah itself in general and in the hifz al-nafs in particular to see its role in empowering the human well-being. This study is a qualitative study with content analysis design. The findings show that tazkiyat al-nafs is one of the branches of the maqasid al-shariah contained in the discussion of hifz al-nafs. However, it has been overlooked in the scholars' discussions in the past and present although it has an important position in empowering the human well-being.

Keyword: Spirituality, Tazkiyat al-Nafs, Maqasid al-Shariah, Hifz al-Nafs, Human Well-being.

1. Introduction

Studies on the both concepts of *tazkiyat al-nafs* and *maqasid al-shariah* have been prolonged and developed over the time. They extend beyond the boundaries of the country, ethnicity and continent for the Muslims. Both fields of knowledge are two branches of knowledge that must be studied carefully and require the strength of discipline in Islamic and Arabic studies with deep understanding before a researcher can master them well. If not, the mistake of understanding the meaning of both will drive more towards harm than goodness as the history proves that the early Muslim scholars did not dare to speak arbitrarily about them, especially the part of *maqasid*.

The example of that in *tazkiyat al-nafs* is proven by the words from al-Ghazali (1990) as he stated in his *Ihya' ulum al-din*: "Only a small number of the scholars are able to master the proper understanding, meaning and scope of these terminologies. Many mistakes occurred were due to ignorance about the meaning of these terms and their similarities with various other terms." While the example for *maqasid al-shariah* is as its contemporary expert from Morocco, Said Kamali (2013) puts it: "The Muslim scholars from the old age until this age are like stars in the sky in terms of their massive numbers. However, only a few of them were brave to talk about *maqasid al-shariah*."

Studies on these two aspects of Islam must therefore be done with careful and thorough. In addition to that, studies on the existence of *tazkiyat al-nafs* within the concept of *maqasid al-shariah* is indeed a valuable asset to the Muslim nation in particular, and to the treasure of knowledge in general.

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Thus, this article will endeavour to assess the concept of *tazkiyah al-nafs* in the framework of *maqasid al-shariah* in order to find how it works to help in the process of empowering the human wellbeing, so that researchers and Muslim communities get a clear understanding of the relationship between the two and not separating them from each other. On top of that, to avoid *tazkiyat al-nafs* being left out when they discuss on *maqasid al-shariah* in general or *hifz al-nafs* in particular.

2. Methodology

This article is a research conducted with qualitative approach namely through library research and also content analysis design. The data are collected through the method of reading documents from the materials found in the library, especially the primary data on the concept of *tazkiyat al-nafs* and *maqasid al-shariah*. These materials are later analysed to find the results of the study.

3. Findings: Preliminary on Tazkiyat al-Nafs and Maqasid al-Shariah

Tazkiyat al-nafs is normally translated as purification of the soul in English. It emphasises on the spiritual aspect in the human soul by the practice of religious thought and worships. Through the history, there were a number of Muslim scholars who put emphasis on this aspect through their works in various forms, including al-Harith bin Asad al-Muhasibi, Abu Talib al-Makki, Abu Hamid al-Ghazali, Ibn al-Qayyim al-Jawziyyah, Ibn Miskawayh, Said Hawa, Uthman al-Najati and so on.

Al-Ghazali (1990) for instance, regarded it as a method of spiritual intelligence and morality application through the process of eradicating bad habits (*al-takhalli*) and subsequently replacing them with good ones (*al-tahalli*). In other word, it is a process of purifying the soul by understanding its inner conflicts and further educating the heart. Therefore, consistent implementation of *tazkiyat al-nafs* can give a positive effect on one's self as well as recovery (Masyuri, 2012).

The word *tazkiyat al-nafs* is a combination of two Arabic words, *tazkiyah* and *al-nafs*. The word *tazkiyah* gives a number of different meanings. However, these meanings are rather related to each other. It gives the meanings of grow, increase, germination, development, formation, upgrade, repair, cleaning and purification (Ibn Manzur, 2012; Muhammad Khayr Fatimah, 2003; al-Muaz, 1998). While the word *al-nafs* is an exceedingly complex word to be translated in one word although it is normally translated as the soul. Al-Ghazali (1990) once stated in his opening of *sharah ajaib al-qalb* that only a few amongst the scholars who have deep and proper understanding of this term and its relatives such as *al-qalb* and *al-aql*.

Azad Ali Ismail (2014) categorises the scholars who studied on and discussed about *al-nafs* into two groups according to their studies and comprehension. Amongst them are those who discussed it the from the view point of tasawwuf by relying solely on the Qur'an and Sunnah such as al-Harith bin Asad al-Muhasibi and Abu Talib al-Makki, and amongst them who were impressed with the Greek philosophy especially through Aristotle and Plato such as Ibn Sina, al-Ghazali and Ibn al-Jawzi.

In *Lisan al-Arab*, one of the most comprehensive dictionaries in the Arabic language, Ibn Manzur (2012) explains that *al-nafs* gives the meanings of spirit (*al-ruh*), body (*al-jasad*), blood (*al-dam*) and on the side ('*ind*). He also narrates from Ibn Abbas that who said every human being has two types of soul (*nafsan*): the soul of intellect (*nafs al-aql*) which functions as to differ (*al-tamyiz*), and the soul spirit (*nafs al-ruh*) which to give life (*al-hayah*). While for Khayr Fatimah (2003), *al-nafs* has various meanings that can be summarised into two categories namely the greater soul (*al-nafs al-kubra*) and the lesser soul (*al-nafs al-sughra*). The greater soul is the human body as a whole, and the lesser soul is the combination of many natures and characters the human body that can be translated into actions.

The study done by Saad Riyadh (2007) on a number of hadith of Prophet Muhammad found that the use of the word *al-nafs* relates to several important natures in human body namely emotion (*wijdan*), feelings (*shuur*) and sensations (*ihsas*), wether these natures are translated into behaviours (*suluk*) or not. According to him, *al-nafs* also gives the meaning of human body itself. It means that human does everything for the sake for his body. It motivates human to achieve the desires that existed within him. Furthermore, the word *al-nafs* is also used to refer to the human spirit. It is an element that must exist in a human being or a living being to keep living.

After examining the meaning of the word *al-nafs*, it can be concluded that this word refers to two important aspects that exist in human beings, namely the external aspects of the human being which includes the physical and the senses as well as the internal aspects of the human being encompassing spiritual and mental.

While *maqasid al-shariah* is a term related to Islamic law or jurisprudence (Dewan Bahasa, 2002). In Islamic law it refers to the goal or what is behind the law of Islam, namely the command of Allah through the Qur'an and al-Sunnah which encompasses all aspects of human life.

The history of the debate on *maqasid al-shariah* can be traced through the writings of medieval Muslim scholars such as al-Tirmidhi in the third century of *Anno Hegirae*, al-Baqillani (304 AH), al-Maturidi (333 AH), al-Shashi (365 AH), al-Abhari (375 AH), al-Haramain (478 AH), al-Ghazali (505 AH), al-Ghazi (606 AH), al-Amidi (631 AH), Ibn al-Hajib (646 AH), Izz al-Din Ibn Abd al-Salam (660 AH), al-Badawi (685 AH), Ibn al-Taimiyah (728 AH), Ibn al-Subki (771 AH), al-Isnawi (772 AH), al-Shatibi (790 AH), *et cetera* (Ideris Endot, 1996).

In recent years, the *magnum opus* of al-Shatibi (1975), *al-Muwafaqat fi Usul al-Shariah*, has become a very important measure for researchers and scholars in this field. This is because the work is considered to be one of the most perfect and detailed work in the discussion of *maqasid al-shariah*. Therefore, it can also be the best base model for our argument.

In that particular piece of work, he proposed a concept that is parallel to the objectives of Islamic law namely (i) the protection of faith, (ii) the protection of soul, (iii) the protection of intellect, (iv) the protection of offspring, and (v) the protection of wealth. These five things are called *al-kulliyat al-khams*, or *al-darurat al-khams*. They are the Five Universals that have to be protected. Each of these five has a three-levelled hierarchy or descending categories of importance to allow a more uniformed application under them. The three levels are (i) necessities (*daruriyyat*); (ii) convenience (*hajiyyat*); and (iii) refinements (*tahsiniyyat*).

Figure 1: The Concept of Maqasid al-Shariah

| Maqasid al-Shariah | | | |
|--------------------|-----------------------------|---------------------|---------------------------------------|
| 1 | The Protection of Faith | <i>Hifz al-Din</i> | Necessities, Convenience, Refinements |
| 2 | The Protection of Soul | <i>Hifz al-Nafs</i> | Necessities, Convenience, Refinements |
| 3 | The Protection of Intellect | <i>Hifz al-Aql</i> | Necessities, Convenience, Refinements |
| 4 | The Protection of Offspring | <i>Hifz al-Nasl</i> | Necessities, Convenience, Refinements |
| 5 | The Protection of Wealth | <i>Hifz al-Mal</i> | Necessities, Convenience, Refinements |

Source: *al-Muwafaqat fi Usul al-Shariah* by al-Shatibi (1975)

3.1 Assessing *Tazkiyat al-Nafs* in *Maqasid al-Shariah* for the Empowerment of Human Well-being

The role of *tazkiyat al-nafs* in *maqasid al-shariah*, especially in the empowerment of human well-being, can be found in two aspects of *al-kulliyat al-khams* namely *hifz al-nafs* and *hifz al-aql*. This article, however, will only touch upon the aspect of *hifz al-nafs*.

Our readings and observation show that scholars in Nusantara which includes Malaysia and Indonesia often make mistake by translating *hifz al-nafs* into the protection of life. This mistake of translation might also happen elsewhere in the globe. Our argument is that the proper translation of *al-nafs* means more than just a life. This mistake may have been due to the approach of earlier Islamic scholars, who when discussing about *maqasid al-shariah*, they only discussed the part of public interest in general such as the issues regarding the Islamic legislation (Muhammad Adil, 2016).

Hifz al-nafs as we said does not mean only life. It rather gives a greater translation and meaning namely the soul. Therefore, we propose to translate *hifz al-nafs* as the protection of preservation of the soul. What we meant by the protection of the soul here is the whole human soul that includes its many aspects. As discussed in the definition of *tazkiyat al-nafs* above that the human soul is formed of two basic components. The first component is a tangible element that can be seen and touched by the senses, *ie* physical. While the second component is a divine element that is otherwise cannot be seen and touched by the senses, *ie* spiritual. Physical includes head, hands, feet, brain, heart, stomach and so forth. While spiritual is life, mind, heart, emotion, feelings, passions and so on (al-Najjar, 2008).

Consequently, as the physical requires food and training to be strong and to be kept away from weakness and sickness, then the spiritual also needs the same thing. In other words, it also requires the sources of strength to keep it alive and far from weakness and sickness.

3.1.1 The Protection of the Soul Physically

The human body is a tangible element that deals with two things - the reasons for staying alive and growing up, and also the causes that prevent it from being weak.

The reasons for staying alive and growing up are among the most important contents being discussed when the scholars are debating about *hifz al-nafs* and *hifz al-nasl*. From here come the debates on the laws of marriage, family, child care, child education and so on.

While, the causes that prevent it from being weak and sick had sparked many debates about the law of guardianship such as the *qisas* punishment when it comes to injuring or killing. The debates went further regarding to protect the soul from any harm such as eating poisonous food, smoking and so on (al-Najjar, 2008). This paper however does not mean to go further on this matter.

3.1.2 The Protection of the Soul Spiritually

As in the human body there are reasons and causes for strength and weakness, development and death, the spiritual also has the same reasons and causes. Hence the *shariah* comes with the reasons for keeping this force and development from falling into the elements of weakness and destruction. Nevertheless, this aspect was not given the proper attention of the earlier scholars when they debated on *maqasid al-shariah*. Hereafter, the protection of the soul is crucially need to be re-studied and re-debated from two aspects namely *tazkiyat al-nafs* and also human well-being (al-Najjar, 2008).

The first aspect which is the *tazkiyat al-nafs* is not something to be taken for granted in Islam. Besides, it can be considered as one of the pillars that built a building, and that building is Islam itself. The importance of *tazkiyat al-nafs* is shown by the Quran in its role as one of the objectives of Prophet Muhammad's prophethood was to purify and develop the human soul. There are a number of evidences in the Quran regarding this matter. One of them is in Surah al-Jumuah (62: 2) as it is stated: Meaning: *It is He who has sent among the unlettered (Arabs) a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom although they were before in clear error* (al-Qur'an, al-Jumuah 62: 2).

Tazkiyat al-nafs is also required as a condition of success in the Hereafter as God Says: Meaning: *And (by) the soul and He who proportioned it. And inspired it (with discernment of) its wickedness and its righteousness. He has succeeded who purifies it, and he has failed who corrupts it* (al-Qur'an, al-Shams 92: 7-10).

This proves that *tazkiyat al-nafs* is a spiritual aspect that plays an important role to give strength to the soul. It helps human to fulfil their obligations not only as a part of the community but also a creation towards the creator.

The second aspect of the protection of the soul is the basis of this article, and that is to gain and protect the human well-being and peace of mind. When worry or fear surrounds a human being, it will be a very potent factor for emotional disorders and stress. Then it will disturb the person to get his necessities and to do his responsibilities. This is proven by a verse in the Qur'an that states: Meaning: *But when fear departs, they lash you with sharp tongues, indisposed toward [any] good* (al-Qur'an, al-Ahzab 33: 9).

This particular verse shows that those who are in fear would not able to live a prosperous and successful life. On the contrary, the Qur'an also proves that well-being and peace of mind do help human to live a prosperous life as it tells the story of Quraysh who were able to trade during winter and summer because they had peace. It states in Surah Quraysh: Meaning: *For the accustomed security of the Quraysh. Their accustomed security (in) the caravan of winter and summer. Let them worship the Lord of this House, Who has Fed them (saving them) from hunger and made them safe (saving them) from fear* (al-Qur'an, Quraysh 106: 1-4).

4. Conclusion

According to those arguments and evidences, we conclude that the *shariah* of Islam came not only with the concept of protection of the soul by its physical, but also its spiritual. Through the concept of *tazkiyat al-nafs* in the frame work of *maqasid al-shariah*, it puts priority in the empowerment of human well-being. The objective of that is to give the reasons and causes of strength to the soul, namely well-being and peace of mind. Besides rejecting reasons and causes for weaknesses such as fear and stress.

As the protection of the soul (*hifz al-nafs*) is a part of the Five Universals, it means that the religion of Islam will not be fixed except that the souls of its believers are also fixed. Therefore, if man wants to uphold the religion of Islam, he has to put priority to protect the souls of its believers too. In addition, the strength of the soul must be protected totally to prevent it from getting weak, and that includes both the physical soul and the spiritual soul.

As attention has been given to protecting the soul from the viewpoint of the physical, the researchers see that protecting the soul from the viewpoint of spiritual should be given the better and proper attention by contemporary scholars especially those in the field of dakwah, psychology and counselling.

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