

The Nature of the Virtuous Soul in al-Ghazali and Hamka

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Abstract

This paper elaborates view of al-Ghazali and Hamka on the healthy soul in tasawwuf. Both have an interest correlation in understanding healthy soul with different ways of explanation. Hamka affirmed that healthy soul should be maintained by four qualities; syajā'ah, 'iffah, hikmah, and 'adālah. In fact, these four qualities are known as ummahāt al-faḍāil or the mother of virtuous in the book of al-Ghazali. Al-Ghazali's way in explaining the meaning of ummahāt al-faḍāil, however, is different with Hamka, making this issue is important to be discussed. This research is done using descriptive analysis method to elaborate both al-Ghazali and Hamka's idea on healthy soul, before finally compared in order to gain multiple results based on their different perspectives on this issue. Researcher finds afterwards that Hamka was much influenced by al-Ghazali's thought, but attractively, Hamka succeeded to contextualize thea meaning of healthy soul in accordance with al-Ghazali's thought into Indonesian context in a more simple way to be understood by all people, especially in the land of archipelago.

Keywords: Hamka, al-Ghazali, Virtuous Soul, Healthy Soul, Ummahāt al-Faḍāil.

Abstrak

Artikel ini akan mengkaji pandangan al-Ghazali dan Hamka tentang jiwa sehat di dalam tasawwuf. Kedua tokoh ini memiliki hubungan yang menarik dalam pemahaman tentang jiwa sehat. Namun keduanya menggunakan cara yang berbeda di dalam menjelaskannya kembali. Hamka mengatakan bahwa jiwa yang sehat harus memiliki empat sifat; syajā'ah,

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'iffah, hikmah, dan 'adālah. Sebenarnya sifat-sifat tersebut dikenal dengan ummahāt al-faḍāil di dalam buku al-Ghazali, namun mereka berbeda cara dalam menjelaskan empat sifat tersebut sehingga hal ini menarik untuk dibahas. Penelitian ini menggunakan metode deskriptif analisis guna mendapatkan pandangan keduanya mengenai jiwa sehat, lalu metode perbandingan digunakan untuk menemukan perbedaan hasil pemikiran keduanya. Setelah dilakukan analisa, peneliti menemukan bahwa Hamka sangat terpengaruh pemikiran al-Ghazali dalam masalah ini, namun Hamka mampu mengkontekstualisasikannya ke dalam konteks Indonesia yang lebih mudah dipahami oleh semua kalangan.

Kata Kunci: Hamka, al-Ghazali, Jiwa Mulia, Jiwa Sehat, Ummahāt al-Faḍāil.

Introduction

Hamka was among the great Muslim scholars in Indonesia. His teaching had spread around the Archipelago. He was known as the founder of Modern Tasawuf in Indonesia. His teaching was recorded by his adherents and printed into several books which published widely in the land of Archipelago. The healthy soul was one of his teaching which became the prime foundation in achieving the happiness of life in which he interpreted by his meaning of Modern Tasawwuf. The healthy soul was translated into Indonesian language by *jiwa sehat*. He viewed in his book of Modern Tasawwuf that the healthy soul is like the healthy body which can be measured its temperature. He said that the healthy soul should be maintained by four attributes; *syajā'ah, 'iffah, hikmah, and 'adālah*.¹ In fact, these four attributes are known as *ummahāt al-faḍāil* or the mother of virtuous in the book of al-Ghazali.

The way of al-Ghazali in explaining the meaning of *ummahāt al-faḍāil* is different with the way of Hamka in explaining it. Al-Ghazali stated that these four attributes should be placed in sequence. *Hikmah* should be placed in the first step then *syajā'ah, 'iffah, and 'adālah*. Al-Ghazali explained these four things deeply and attractively.² For him, these are the basis of virtuous soul. Unlike Hamka which elaborated these four not in the sequence steps. Hamka explained them based on his own experience of his life. It is very interesting to know the true meaning of virtuous soul and its nature from Hamka

¹ Hamka, *Tasawuf Modern*, (Selangor: PTS Publications and Distributors House Sendirian Berhad, 2017), 183.

² Abu Hamid bin Muhammad al-Ghazali, *Ma'ārij al-Quds fī Madārij Ma'rifah al-Nafs*, (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), 94.

as he explained it differently. With the special reference to his view on the healthy soul, writer tries to discover the meaning of virtuous soul and its nature. Prescribing each view from both will be much needed in comparing the different views between both. To begin, there will be an explanation about their biographical and intellectual background from both which is presented in the following section.

Al-Ghazali's Biographical and Intellectual Background

His full name is Abu Hamid Muhammad al-Ghazali was born at Tus in Persia in 450 A.H. (1058 A.D) which also known as *hujjah al-Islām*. His father died when he was quite young. Al-Ghazali studied in a Madrasah in Tus, and later in Jurjan and Nishapur. Here and in his youth, he spent some years of study under the greatest theologian of the age, al-Juwayni.³ Al-Ghazali was a faithful student and acquired a broad knowledge of many branches of learning. After the death of his teacher al-Juwayni or *imām ḥaramain*, al-Ghazali went to the court of the great vizier Nidham al-Muluk. At the age of thirty-three, he was appointed to teach in the great school at Baghdad and became great professor. He lectured to some three hundred students, and gave legal opinions of great importance.⁴ Although he was outwardly successful he had luck of peace in his heart. He was experiencing a deep and lasting change in his life. The reason was because he was not able to find the certain meaning of life through all his study, he was in the scepticism.

In the year 488 A.H, he suddenly left his position as the professor at the Nizamiyyah College. He left all his wealth and fame and withdraw from the world. He lived in retirement in Damascus, visited Jerusalem and Hebron, made to pilgrimage to Mecca and Medina. After his wandering he found the truth in the way of sufism and asceticism. He was practicing the devotional exercises, studying and writing books. Early in this period he wrote his masterpiece *Ihyā' Ulūm al-Dīn* and taught it in Damascus and Baghdad.⁵ He returned to public life in 499 A.H, and was appointed to teach in the school of Nisaphur in only a short time. He then desired the life of retirement

³ W. Montgomery Watt, *The Faith and Practice of al-Ghazali*, (Edinburgh: George Allen and Unwin Ltd, 1952), 11.

⁴ Welter James Skellie, "The Psychology of al-Ghazali a Translation of His Book of The *Ihyā'* on The Explanation of The Wonders of The Heart with Introduction and Notes," (Ph.D. thesis, University Microfilms International Michigan, 1977), v.

⁵ *Ibid.*, vi.

and meditation on spiritual things. He removed to his native city of Tus and established a Sufi school and *khanqah*. Finally, he spent the rest of his life in study and meditation until his death in the year 505/1111.

Many Indonesian scholars were influenced by al-Ghazali. He was the source of Sufi's teaching in Indonesia. His thought was influenced in many different fields of study. Majority of Indonesian scholars will return to his thought, particularly for those who have their interest on philosophy and Islamic mysticism. A lot of books which were written by al-Ghazali were printed and published in the land of Archipelago. His thought was studied by almost all universities in Indonesia. A lot of thesis and dissertation were discussed on his thought and applied in their communities. As for the evidence is the *fikrah nahdhiyyah* of Nahdhatul Ulama'. NU has determined the method or *manhaj fikrah nahdhiyyah*. According to the decision of the national conference of NU, one supposed to be called as *ahl al-sunnah wa al-jamā'ah* if he can fulfil three requirements. *First*, in the field of *'aqīdah* or theology, he has to base on the thought of Abu Hasan al-Asy'ari and Abu Mansur al-Maturidi. *Second*, in the field of *fiqh* or Islamic law, he must follow one of four *mazhab's* or schools which is al-Syafi'i. *Third*, in the field of *taṣawwuf*, he must take from the thought of Imam al-Junaid al-Baghdadi and Abu Hamid al-Ghazali.⁶ Another evidence of al-Ghazali's legacy to Indonesian Islamic Thought is the establishment of INSISTS. Institute for the Study of Islamic Thought and Civilizations (INSISTS) is the organization of Islamic thought which was founded by seven people which have the specialization background study on Islamic thought. This organization was inspired by the thought of al-Ghazali. As for the proof, this organization make the discourse on the book of *al-Kimiya' al-Sa'adah*.⁷

Hamka's Biographical and Intellectual Background

Hamka was the abbreviation name of Haji Abdul Malik Karim Amrullah. He was born on Sungai Batang Maninjau (West Sumatera), 17th of February 1908 AD (14th of Muḥarram 1326 AH). His father

⁶ Fikrah Nahdhiyah, Based on the decision of National Conference on the *Fikrah Nahdhiyyah*, No: 02/Munas/VII/2006 About Bahtsul Masail Maudhlu'iyyah on Fikrah Nahdhiyah. On July 2006.

⁷ Henri Shalahuddin, "Makna Kebahagiaan dalam Islam: Kajian Kitab *Kimiya' al-Sa'adah*," in *INSISTS*, 14 September 2017, via *INSISTS*, <https://insists.id/>.

is Haji Abdul Karim Amrullah known as Haji Rasul, the one who founded Islamic reformism at Minangkabau.⁸ He was the founder of Islamic Modern School by the name Sumatera *Ṭawālib*. His mother's name is Safiyah.⁹ Hamka had an elder sister her name is Fatimah¹⁰ from his father's first wife.¹¹ He had four siblings in his family, they are; Abdul Wadud Karim Amrullah, Abdul Kudus Karim, Asma Karim, and Abdul Mukti Karim. In fact, Hamka started to learn with his own way. He stopped his primary school after three years and made concentration on Islamic studies. Under his great father's name he was able to travel to any places seeking for the knowledge. He had many teachers during his life. His father was his first teacher in learning of Qur'an. Together with his sister Fatimah, Hamka in his child age used to listen to the poetries of Minangkabau. He studied the Arabic language in the *Diniyah* School which founded by Zainuddin Labay el-Yunusy.¹² Moreover, he studied the classical Islamic literatures in *Ṭawālib*, the school which was founded by his father. This school stressed its students to memorize the classical books, including norms of *naḥwu* and *ṣarf*. Even though, the only lesson he liked in this school is *'arūḍ* which speaks about the Arabic poetries. In the depressed condition,¹³ his father sent him to study to Sheikh Ibrahim Musa in Parabek. He started to study how to live independently as a "*santri*."

He learned the study of the commentaries of Qur'an or *tafsīr al-Qur'ān* to Ki Bagus Hadikusumo in Java. Subsequently, he started to know the politic movement and society in Java. In the politic and Islamic movement, he studied to Haji Oemar Said (H.O.S) Tjokroaminoto the figure of Sarekat Islam and R.M. Suryopranoto the figure of Budi Utomo. Furthermore, in studying the spirit of *da'wah*, he studied to his brother-in-law Ahmad Rasyid Sutan Mansur

⁸ Hamka, *Tasawuf...*, iii.

⁹ She is the second wife of Haji Rasul. The first wife was Rihana which is her big sister. She passed away at Makkah.

¹⁰ Later, she married with Syeikh Ahmad Rasyid Sutan Mansur. Hamka studied the Islamic movement in Java from him.

¹¹ Abdul Latif Talib, *Hamka Ulama, Pemimpin, Sasterawan*, (Selangor: PTS Publishing House Sendirian Berhad, 2017), 2.

¹² Diniyyah School was the new method of educational system which replaces the traditional educational system in Minang which based on "*surau*."

¹³ Hamka was depressed after his parents decided to divorce. When his parents remarried, he was in confused and chooses to stay outside home lonely for several days.

at Pekalongan.¹⁴ He had interested in the method of *da'wah* in Java, especially in Muhammadiyah organization which concentrates on vanishing the *bid'ah*, *khurāfat* and *takhayyul*. According to him, it was very relevant to apply such method in his own village as there were many of deviated traditions there. In Java he met also with Muhammad Natsir as the founder of Dewan Dakwah Islam Indonesia and Ahmad Hasan as the founder of PERSIS. He studied from them about the spirit of reformism or *tajdīd*. Subsequently, his skill of writing as poet and philosopher was developed very well. Even after the independence of Indonesia, he immigrated to Jakarta with his family and produced many books. In 1952, he was inaugurated by the government to become a member of the division of cultural consideration from the Ministry of Society and Cultural of Indonesia. He became the Great Teacher of Islamic University at Makassar and an advisor of Ministry of Religion. In 1959, he received the degree of Doctor Honoris Causa from University of al-Azhar Cairo.¹⁵ Finally, he passed away in Jakarta, on Friday 24th of July 1981 and left behind 10 children.¹⁶

Hamka contributed more in the field of tasawwuf. His book of Modern Tasawwuf was the evidence of his great effort to introduce Sufism to Archipelago's society in the simple explanation through his concept of Modern Tasawwuf. In the issue of being sufi, according to Sri Mulyati (Lecturer of Tasawwuf in UIN Syarif Hidayatullah Jakarta) Hamka belongs to *Tarīqah Qadariyyah Naqsyabandiyah*, he took the *bai'ah* from Abah Anom who was the *Mursyid* in Pondok Pesantren Suryalaya.¹⁷ In fact, his Sufi's view is obvious in many of his books. Almost all his books were bringing the spirit of Sufism. In 1936, he went to Medan and became the manager of weekly magazine of "Pedoman Masyarakat." It was the time of Indonesia under the attack of Japanese. He wrote one part of his magazine by the title of Tasawuf Modern. In fact, the content of this part was his discourses on the way of achieving happiness. But, people were used to know it as Tasawuf Modern. There were several books published on the spirit of Sufism, such as; *Falsafah Hidup, Lembaga Hidup, Lembaga Budi,*

¹⁴ Abdul Latip, *Hamka Ulama...*, 101.

¹⁵ Hamka, *Tasawuf...*, xxv.

¹⁶ Abdul Latip, *Hamka Ulama...* 484.

¹⁷ Mkf, "Buya Hamka Ternyata Pengikut Thariqah Qodiriyah," Nu Online, Monday, 15th of June 2009. <http://www.nu.or.id/post/read/17630/buya-hamka-ternyata-pengikut-tarekat-qodiriyah-naqsabandiyah>.

and *Keadilan Ilahi*. In 1950, he also wrote the book on sufism by the title "*Perkembangan Tasawuf dari Abad ke Abad*." Attractively, later he was known as Hamzah Fansuri in the new era as his mastery skill of literature and poetry.¹⁸

Al-Ghazali's Doctrine of the Soul

To discover the doctrine of the soul from al-Ghazali comprehensively, the writer tries to manage the explanations as follows;

First, Nature of the Soul. To begin his discourses on soul, it is important to know that al-Ghazali used several terms in defining the meaning of the soul. They are four words; *al-nafs*, *al-qalb*, *al-rūḥ* and *al-'aql*.¹⁹ Each term is given two meanings and the explanations are as follows;

Al-Nafs or soul has two meanings; *first* is the compilation of bad characteristics which against the power of mind, *second* is the essence of Adam and its attributes. He said that when the *nafs* is guided to the right path and received the tranquility from God it will be in quiet and live in *ma'ārif al-ilāhiyyah* or the knowledge of Allah and known as a peaceful soul or *al-nafs al-muṭma'innah*, as Allah said in the QS. al-Fajr[89]: 27-28.

Moreover, he explained that when the soul is in the state of struggling between true and false, it is called *al-nafs al-lawwāmah* and this is common for people as majority. There are people in the state of being like an animal, this for those who have no any respect of the nobleness of human given by Allah. This soul is called *al-nafs al-ammārah bi al-sū'*, as in the Qur'an Yusuf 53 said "*Indeed, the soul is a persistent enjoiner of evil.*"

Al-Qalb or heart has two meanings; *first* is one of human organ, *second* it is a soul of human that carry on the *amānah* of Allah SWT. He explained that the *rūḥ* of man that carry on the *amānah* will always be filled with the knowledge of Allah. It was the one who made a promise of *tawḥīd* by saying "yes" in *surah al-A'raf*: 172. Allah also said in QS. al-Ra'd [13]: 28. "*Unquestionably, by the remembrance of Allah hearts are assured.*"

Al-Rūḥ or the principle of life, has two meanings; *first* is the soft steam which go up from the heart to the brain through veins then it

¹⁸ Hamka, *Tasawuf*... xxv.

¹⁹ Abu Hamid bin Muhammad a-Ghazali, *Ma'ārif al-Quds*..., 39.

spread into all part of body through veins again. *Second* it is the soul when was gathering with the angels or *rūḥ al-quds* or the holy spirit.

Al-'Aql or mind has three meanings; *first* as the origin mind for human or *al-'aql al-awwal*. *Second* human's soul or *al-nafs al-insāniyyah*. *Third*, soul's characteristic of man.²⁰

From these four terms, we can understand the nature of soul in al-Ghazali's view. He said that soul is the core of man and it is a divine spiritual entity of great subtlety (*laḥāif al-rabbāniyah al-rūḥ āniyyah*). It is a substance (*jawhar*) and not an accident (*'ard*), so it exists by itself. Moreover, the body depends on the soul for its existence and not vice versa. Al-Ghazali believes that soul is the same origin as the angels. It means its origin and nature are divine.²¹

Each soul according to al-Ghazali was created by God in the upper world, the world of spirits (*Ālam al-arwāḥ*). Subsequently, the soul is then connected with the embryonic body, when the human seed is entering the mother's womb. In the issue of the existence of the soul, he said that it will survive even after the death and body perishes. He added that the reason for the soul's coming to the world of the body is not to suffer punishment. But, he affirmed that every individual soul descends towards its nature in this world to acquire the fitness for paradise, or provision (*zād*) for the hereafter. He summed that the inclination towards good and aversion from evil are innate in it. Through his theory of the basic natural disposition (*Naql al-ḥiṭrah*) or the nature of the soul, he strongly said that the soul is divine in nature.²²

In the soul's journey, it has its assistants. By nature, these assistants should remain under the soul's nature which is divine entity. These assistants are visible and invisible. The visible one is body, while the invisibles are three; desire and anger, faculties or *qudra* and the perception. The perception has two divisions; one consists of the five senses and the other of five powers located in the five parts of the brain. These powers are imagination (*takhayyul*), retention (*taḥaffuz*), reflection (*tafakkur*), remembrance (*tadzakkur*) and senses communes (*al-ḥiss al-musytarak*).²³ The way in which these five powers assist the soul is in the goal of preparation of the hereafter.

²⁰ *Ibid.*, 42.

²¹ Muhammad 'Abdul Quasem, *The Ethics of al-Ghazali*, (Selangor: Central Printing Sendirian Berhad, 1973), 44.

²² *Ibid.*, 45.

²³ *Ibid.*, 47.

Therefore, he emphasized that the body is as the instrument of the provision for the hereafter, and not just for happiness in this life.

Second, four elements and Faculties in the Human's Soul. This issue is important to be discussed as it has a strong correlation to the explanation of the nature of soul above. Since the body needs the soul to exist, it will interact with one another. Al-Ghazali said that in fact through this interaction, the character of one will be established. He explained that although soul and body are distinct entities, they affect each other and determine their courses mutually. As the result through this effect will form the quality of the soul. If this action has been repeated for several times, its effect on the soul becomes established. According to his theory of interaction, al-Ghazali said that all acts and qualities, good and bad, proceed from a few basic elements in man's constitution.²⁴

In relation to al-Ghazali's concept of elements in man's constitution, there is a theory of faculties of the soul. The Greek philosophers viewed that there are three faculties of the soul. Unlike them, al-Ghazali added one more power with the brilliant explanation. *First*, the faculty of desire, its purpose is to seek how the body will remain in sound health (i.e. eating, sleeping and copulating). *Second*, the faculty of anger, its purpose is to ward off all that is harmful to the body. *Third*, is the faculty of knowledge. *Fourth*, is the faculty of justice among these three faculties (*quwwah al-'adl bayna hadzihi al-ṭabī'ah*). Plato and the Muslim philosophers regarded justice not as faculty, but as the virtue which is the combination of the virtues corresponding to the faculties of reason, desire and anger. Unlike them, al-Ghazali viewed that even he also called it is as a virtue, but it is not as the combination of other virtues, but as a virtue corresponding to the faculty of justice.²⁵

According to al-Ghazali, all the faculties in their nature should serve the good purposes for the soul. They are implanted in man only when they are within proper limits. Regarding this view of limitation, he came to see two different agents. *First* is the agent of devil (*ḥizb al-syaiṭān*), this is to call for the faculties of desire and anger which are often referred to as passion. In their nature such they always tend to exceed the limits. *Second* is the agent of God (*ḥizb Allah*), this is to call for the faculty of reason which knows the proper limits and the evil

²⁴ *Ibid.*, 47.

²⁵ *Ibid.*, 51.

consequences of exceeding them. Its task is to order passion to remain within these limits. In addition, al-Ghazali said that unfortunately reason has no power to prevent passions from exceeding their limits. His reason is when it develops in man at the time of maturity? It finds passions very strong and completely irrational. As a result, according to him, this is the role of faculty of justice which able to enforce upon them the dictates of these two and keeping them under the control.²⁶

In fact, the discussion of these faculties among the philosophers is very important and they came up with their own views. Aristotle viewed as the regard of his conception of appetitive soul that soul has inner urge to be amenable to reason and no need to assume any such faculty which force it to obey. This view also agreed by Plato. But the introduction of the faculty of justice by al-Ghazali is important, for it has a relation to the moral responsibility. Concerning moral responsibility, he said that since the faculties of justice and reason are not present in children and the insane, they do not know good and evil. They cannot control their passions and they are incapable of refraining from evil.²⁷ In addition, al-Ghazali in the end also said that beside these four faculties, there is one more other which his higher than reason, and whose effect is immediate experience (*dzauq*). Its concern is with the non-sensuous matters of this world and the next, especially with divine affairs and has to do with deeper meaning of ethical problems. According him, this faculty of *dzauq* is unlike the reason; it develops only in the prophets and those saints who have completely purified their souls. The four faculties are mentioned as the basis of man's root virtues, as that from which these virtues proceed, whereas the faculty of immediate experience is not the basis of any virtue. It develops after acquiring all the virtues and all vices²⁸. He finally said, in fact if these faculties are trained to function properly, they assist man in the pursuit of happiness.

Third, Good Character and the Virtues of the Soul. After his explanation of soul which is inward dimension, al-Ghazali viewed that in fact man's inward self has a relation to his action. The acquisition of the good qualities of the soul will form a good of man's outward action. He then said that this good action used to call *husn al-khulq* or good character. According to him, a good character consists

²⁶ *Ibid.*, 51.

²⁷ *Ibid.*, 52.

²⁸ *Ibid.*, 52.

of four virtuous, namely; wisdom, courage, temperance and justice. In his opinion, character means neither knowledge, nor capacity, nor action of good and evil, but it is an established state of the soul (*hay'ah rāsikhah fī al-nafs*).²⁹

He affirmed that the state of the soul which is meant by character must fulfil two requirements; *first* is stability and *second* is easy and spontaneous action. These two requirements show man's generous character. In accordance to his explanation of four faculties of soul, in man of good character all these faculties remain sound, moderate, and mutually harmonious. The sound faculty of knowledge will produce the virtue of wisdom (*ḥikmah*). The sound faculty of anger will form the virtue of courage (*syajā'ah*). The sound faculty of desire will achieve to the virtue of temperance (*'iffah*). The sound of faculty of justice which able to control the faculties of anger and desire according to the reason and shari'a will make the virtue of justice (*'adl*) appears.³⁰

Al-Ghazali introduced the concept of the mean (*wast*) as an explanation of these sound faculties. He opined that each faculty except justice has two extremes – one of excess and the other of deficiency – and the state between two is called the mean. The mean is the virtue (*faḍīlah*) and the two extremes are two vices (*radzīlatain*). The explanations are as follows;

If the faculty of knowledge is at the extreme of excess, the vice of wickedness (*khubts*) is produced in the soul. If it is at the extreme of deficiency, the vice of stupidity (*balah*) is generated. If the faculty of anger is at the extreme of excess the vice of rashness (*tahawwur*) appears. If it is at the extreme of deficiency, the vice of cowardice (*jubn*) exists in the soul. If the faculty of desire is at the extreme of excess, it begets the vice of greed (*tama'*). If it is at the extreme of deficiency, the vice of the annihilation of desire is produced. The faculty of justice has no two extremes; it has only an opposite, which is injustice (*jawr*).³¹

In the issue of how to determine the right mean in any situation, al-Ghazali answered that the mean will be ascertained by reason (*'aql*) and the shari'a. He also explained that the mean is the straight path, but that this path is extremely difficult to follow; thus, man can

²⁹ *Ibid.*, 79.

³⁰ *Ibid.*, 80.

³¹ *Ibid.*, 81.

approach this mean but not reach it. In his reason of preserving the mean, it is to acquire the ability to perform man's proper function and in fact it is the ultimate aim in all affairs and characters. The aim in moral training is to bring the soul back to the state of the mean, for this state constitutes the health of the soul, while deviation from it constitutes its sickness.³² As the result, good character is the product of the virtuous soul as well as it is the basis of the good character.

Hamka's View of the Healthy Soul

In dealing with Hamka's view of the healthy soul, the writer found several important issues. The issues will be discussed in the subsequent explanations into two big points.

First, nature of the healthy soul. The writer initially elaborates Hamka's view on the meaning of the soul and its virtues. According to him, there are three terms related to the definition of the soul; *jawhar*, *jism* and *'araḍ*. Substance or *jawhar* is the smallest thing that cannot be divided anymore. *Jism* means the body and *'araḍ* means the attribute which exists in the substance or body. He said that when the soul separated from the body, the substance of soul will not die rather it will return to its eternality and free from the tie of worldly things. So, for him, the soul is as the worthy gem which has no body aspect and it is eternal.³³ In my opinion, this definition implies that the soul for him is something worthy and should keep in its worthiness.

In the definition of healthy soul, Hamka did not explain directly and obviously. However, based on his explanation in his book, it implies the definition of the healthy soul which has two important points. *First*, the healthy soul is the state of soul which is not in misery or in suffering. *Second*, the healthy soul is the soul which becomes the basis of inner happiness. This definition gives us the understanding of the quality of the soul itself.³⁴ By the explanations above and his works, the writer comes up with the elaboration of nature of the healthy soul according to Hamka. Hamka said that the healthy soul is like the healthy body which can be measured its temperature. Subsequently, he viewed that it should be maintained in the soul four attributes to reach the healthy soul. *First* is *syajā'ah*, which means to become brave towards the righteousness and afraid of errors. *Second*

³² *Ibid.*, 85.

³³ Hamka, *Tasawuf...*, 202.

³⁴ *Ibid.*, 180.

is *'iffah*, which means capable to keep the harmony of the soul. *Third* is *hikmah*, which means knowing the secret from the experiences of life. *Fourth* is *'adālah*, which means being just even towards oneself.³⁵

In the subsequent explanations, Hamka elaborated the vices of the soul which makes the soul not in the healthy state. According to him, each attribute of the healthy soul has two sides; upper side and lower side. He affirmed that when one is inclining to the upper side he is producing the vice of "*zalim*", while if when he is leaning to lower side, he is producing the vice of indignity or "*hina*." Moreover, he said to stand upright in the middle is the healthy state.³⁶ The explanations of the vices are as follows;

Syajā'ah has two borders. When one is exceeding the upper border, he will produce the *tahawwur*. When one is exceeding the lower limit, he will produce the vice of *jubbun*. *'Iffah* has two limits. When one is in the state of extreme excess, the vice of *syarh* will be appeared. When one is in the state of extreme deficiency, the vice of *khumud* will be appeared. *Hikmah* has two seams. When one is exceeding the upper limit, the vice of *safah* is appearing. When one is exceeding the lower boarder, the vice of *balah* is appearing. *'Adālah* has two edges. When one is in the condition of extreme excess, he is producing the vice of *jaur*, *zalim* or sadist. When one is in the condition of extreme deficiency, he is producing the vice of *muhanah*. To sum up this part, the writer views that the nature of the healthy soul by Hamka is the soul which become the basis of inner happiness with no any misery and safe from the vices of the soul.

Second, the healthy soul and the attainment of happiness. After presenting the explanations around the nature of the healthy soul, the writer will discover the second big point which is the healthy soul and the attainment of happiness. Hamka stated clearly that the healthy soul and the healthy body are having a connection between one another. In fact, this implies his theory of interaction. He gave the evidence that when the soul is suffering from the vice of anger or sadness it will affect to the red of the eyes and the trembling of the body.³⁷ This view of the healthy soul will further have a connection to his view of happiness. Before going to the explanation of the attainment of happiness, it is important to know Hamka's view of

³⁵ *Ibid.*, 183.

³⁶ *Ibid.*, 184.

³⁷ *Ibid.*, 168.

happiness. According to Hamka, the happiness has two aspects; inwardly and outwardly. The true happiness is the happiness which comes from the inward aspect which is the happiness of the soul as well as having good relation with Allah. According to him, one could achieve to the happiness of soul as well as having good relation to Allah through religion, iman or faith, Islam and “*i’tikad*” continuously.³⁸

Hamka added that to achieve the perfection of worshipping Allah, one should maintain their worship based on the excellence of mind and the excellence of moral or “*budi*.” The excellence of mind or sound reason can distinguish between the path of happiness and the path of misery. The moral excellence removes the bad attitude and unjust tradition which is determined by the religion. He noted that in fact the one who always stay away from the prohibited action and performing good deeds by force is not achieving the moral excellence yet. Moreover, according to him the soul has its rights; *first*, it must be carried out and *second*, it must be perfected.³⁹ According to him, the excellence of mind and moral can be achieved through “*ikhtiyār*” of thinking and “*ikhtiyār*” of action. Moreover, he said that there are three principals of achieving virtuous character; habit, experience and lesson.⁴⁰

In relation to the excellence of mind or reason, Hamka viewed that God bestowed the reason (*‘aql*) for human’s magnificence which distinguishes him from animal. He then said that the reason’s role is as the basis of all deeds. It is the one who gives the order to do or to leave. He also explained that reason in Indonesian language is “*akal*” means a tie. He said that as the tie is tying the camel, it is also the tie which ties the human. It means that it is “*akal*” or reason of human which ties him for not being released and following the lust.⁴¹ He affirmed that there is a strong correlation between reason and passion (*al-nafs*). For him, these are two powers which fight against one another. Hamka preferred to call this *nafs* as “*hawā*” which refers to the meaning of *al-nafs al-ammārah*. Reason or *‘aql* always leads to the true path but “*hawā*” prefers to do pleasure things.⁴² Finally, Hamka

³⁸ *Ibid.*, 138.

³⁹ Hamka, *Lembaga Hidup*, (Selangor: PTS Publishing House Sendirian Berhad, 2017), 29.

⁴⁰ Hamka, *Tasawuf...*, 141.

⁴¹ Hamka, *Falsafah Hidup...*, 16-17.

⁴² *Ibid.*, 60.

also said that in fact the pride of one is based on the quality of his personality.⁴³ When one can mix a good character, moral excellence, good association with people, healthy body and sound mind in his personality to be near to good is the true of happiness of life for him.

Comparative Analysis Study between al-Ghazali and Hamka

After comparing between two views from al-Ghazali and Hamka, the writer tries to analyse some of important points which will be presented in the following explanations.

In the definition of the Soul between al-Ghazali and Hamka, al-Ghazali was explaining the definition of soul through his deep explanation of the several terms; *al-nafs*, *al-qalb*, *al-rūḥ* and *al-'aql*. Unlike Hamka which has a simple definition of soul which is as the worth of the gem which should be kept in its worthiness. The writer found that al-Ghazali was explaining the essence of the soul, while Hamka was explaining the quality or character of the soul.

Meanwhile, the View of Interactionism between al-Ghazali and Hamka, it is well known that al-Ghazali had the view of interactionism. In his view of interactionism, he was trying to say that there is a relationship between the body and the soul. The action of body with its entire assistant will make an effect to the soul and vice versa. Unlike Hamka which also came up with the view on interactionism in the different frame. Hamka was arguing that the interactionism is between the healthy soul and the healthy body by stressing on the several efforts of getting that healthy soul. *First*, one should use to associate with the sound mind people. *Second*, one has to make a habit in the deep thinking. *Third*, one should hold the lust and anger. *Fourth*, one has to work properly. *Fifth*, one has to make introspection to himself.⁴⁴

Then, researcher found that four faculties by al-Ghazali and four virtues of healthy soul by Hamka. Al-Ghazali explained well about faculties of the soul as well as the virtues and vices of the soul. Unlike Hamka which did not explain the faculties of the soul instead of explaining the virtues and vices of the soul. However, when they come up with their views of vices of the soul, the explanations are not so different. Al-Ghazali said that the mean is the virtue and the two extremes are two vices. While Hamka said that the four attributes

⁴³ Hamka, *Peribadi*, (Selangor: PTS Publishing House Sendirian Berhad, 2017), 2.

⁴⁴ Hamka, *Tasawuf...*, 168-169.

of healthy soul have their two sides; upper side and lower side. For him, to stand upright in the middle is the health state.

More attractively, al-Ghazali said that the faculty of justice has no extremes; it has only an opposite which is injustice. Unlike Hamka which argued that *'adālah* or justice has two sides. When one is in the condition of extreme excess, he is producing the vice of *jaur*, *zalim* or sadist. When one is in the condition of extreme deficiency, he is producing the vice of *muhanah*.

In the issue of good character, al-Ghazali said that the state of the soul which is meant by character must fulfil two requirements; stability and spontaneously. In fact, Hamka also in one line with al-Ghazali's thought. However, Hamka added two more requirements; first one should not be under the pressure and second, should do it continuously.

Conclusion

After comparing the views between the two scholars above as well as analysing it, the writer found that there are similarities and differences between al-Ghazali and Hamka. However, in fact Hamka is the agent for the transmission of al-Ghazali's thought in Indonesia. In addition, Hamka was able to transmit al-Ghazali's thought in Indonesian's context. Finally, the writer realizes that there are many weaknesses in his writing, such as the deep explanation about each virtues or vices from Hamka due to less explanation from him itself. Further research on such issue from Hamka's thought is fully encouraged to make this work perfect. However, due to the scope of study, the writer only focuses on the issue above. Hopefully, this writing would be developed by others through exploring things which are not exposed yet.[]

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 - Ibnu Qayyim al-Jauziyyah, *Miftāḥ Dār al-Sa'ādah*, Jilid II, (Mesir: Dār al-Kutub al-'Ilmiyyah, Cet. IV, 2001), 204.
 - Ibnu Qayyim al-Jauziyyah, *Miftāḥ...*, Jilid II, 210.
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 - Fara Dieva Huwaida, "Misteri Gender...", 10.
 - Anne Carr and Douglas J. Schuurman, "Religion and Feminism: A Reformist Christian Analysis," in Anne Carr and Mary Stewart Van Leeuwen (Eds.), *Religion, Feminism, and the Family*, (Louisville: Westminster John Knox Press, 1996), 14.
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 - Roger Scruton, *Sejarah Singkat...*, 33.
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