

Analysis of the Concept of *al-Akhlak al-Karimah* Based on the Thoughts of Sheikh Abd al-Wahhab al-Sya'rani and Sheikh Muhammad Abd al-Aziz al-Khawli

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Abstract

Morals are the practical application of one's religious beliefs when interacting with other individuals, other living beings, or even when encountering their deity. In order to ensure that the conversation does not exceed the allotted time. In contemporary society, individuals have emerged who condemn others as heretics just because they believe such individuals do not adhere to the moral teachings of the Prophet. The allegation is frequently directed towards the Sufis, particularly those who frequently engage in 'uzlah and engage in unconventional behaviors that deviate from societal norms. Despite the claim's inaccuracy, authentic Sufis are individuals who engage in both communal and personal worship, adhering to the teachings of the Prophet Muhammad Saw, and doing so with genuine sincerity. Our objective is to integrate the perspectives of a hadith specialist and a Sufism specialist in order to assess the validity of the criticisms they raise against Sufis. This study employs a literature review methodology, utilizing analytical approaches to compare the viewpoints of two individuals regarding noble character. The objective of this study is to identify areas of agreement between the viewpoints of Sheikh Abdul Wahhab al-Sya'rani and Sheikh Muhammad Abdul Aziz al-Khawli on the subject of morality.

Keywords: Concept of Morality, Sufism, Comparative Study

Abstrak

Ketika seseorang berinteraksi dengan orang lain—manusia, hewan, atau bahkan Tuhan—akhlak adalah tindakan iman seseorang. Dengan demikian, diskusinya tidak akan tertunda. Di zaman sekarang, orang-orang mulai membid'ahkan orang lain hanya karena mereka pikir mereka tidak berperilaku sesuai dengan tuntunan Nabi. Kaum sufi sering dikaitkan dengan tuduhan itu, terutama mereka yang sering melakukan "uzlah" dan melakukan hal-hal yang melanggar kebiasaan manusia lainnya. Namun, itu tidak benar. Sufi yang benar adalah mereka yang melakukan ibadah sosial dan individual dengan cara yang disandarkan kepada Nabi Muhammad Saw dan melakukannya dengan ikhlas. Untuk mengetahui seberapa keliru mereka menilai kaum sufi, kami mencoba menggabungkan pemikiran ahli hadits dengan ahli tasawuf. Penelitian ini melakukan review literatur atau studi putaka dengan menganalisis pendapat dua tokoh tentang hal-hal yang berkaitan dengan akhlak mulia. Tujuan dari penelitian ini adalah untuk menemukan titik temu antara perspektif Syekh Abdul Wahhab al-Sya'rani dan Syekh Muhammad Abdul Aziz al-Khawli tentang akhlak.

Kata Kunci: Konsep Akhlak, Sufi, Studi Komparasi

Introduction

Talking about morals will never reach an end, because morals are always a measure of a person's faith in front of other people. If faith is the contents of someone's kitchen, then morals are the contents of their living room. Guests can only judge the contents of the house by what is in the living room, not just what is in the kitchen. So do humans. Judgment will be faced with each person's morals, because that is what other people see. Because of the importance of morals, even the main vision of the Prophet that he expressed in his words was the perfection of morals. "Indeed, I was sent to perfect noble morals" (HR. Ahmad).

Sufism as a branch of knowledge in Islam also essentially studies how a person can have good morals. Shown by the stages in the teachings of Sufism, starting from eliminating all kinds of bad things within oneself (*takhalli*) then continuing with sowing noble morals as one's personal decoration (*tahalli*) which will then continue to the stage where a person will continue to be consistent in dhikr while doing good deeds automatically as if God were moving his behavior (*tajalli*).¹ But the practice of Sufis (practitioners of Sufism) is often considered heresy or something that is not in accordance with the Shari'ah. Especially when Sufis praise their God in ways that are not commonly done by the general public, such as dancing and so on.² Hearing this assumption, ordinary people will certainly be indoctrinated and choose to be reluctant to study Sufism, for fear of falling into the abyss of heresy and heresy. Morals are defined by al-Ghazali as a state of the soul which is the source of all behavior without any thought or research. to do it. Apart from that, morals come from Arabic, namely al-khalqu (events) and al-khuluqu (behavior), both of which are opposite things, namely external and internal. He is of the opinion that the origin of the word morals is related to humans who are composed of a physical form (outwardly) which can normally be seen by the eye and a soul or spirit (inner) form which can only be seen by the heart. Of these two elements, the thing that has greater value is the spirit or soul rather than the body which is invisible to the naked eye. This is based on the words of Allah SWT in Surah Shad verses 71-72 which means:

"(Remember) When your Lord said to the angels: Verily, I created man from clay and when I have perfected him and entrusted my spirit to him, you must submit yourselves to Him."

Imam al-Ghazali in his great work, *Ihya Ulum al-Din*, said that husnul khuluq or also commonly referred to as noble morals (*akhlak karimah*) is the nature of the Prophet Muhammad and the behavior of the *Shiddiqin*. Morals are a part of religion that requires hard work and sincerity to obtain, because noble morals are the fruit of the sincerity of pious people and the riyadlah of servants who always worship their God.³ Many other scholars

¹ Ikhfanudin Ikhfanudin, "Konsep al-Akhlak al-Karimah: Studi Komparasi Pemikiran Syekh Abd al-Wahhab al-Sya'rani dalam Kitab al-Minan al-Kubra dengan Syekh Muhammad Abd al-Aziz al-Khawli dalam Kitab al-Adab al-Nabawi," *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 1 (January 22, 2022): 150–65, <https://doi.org/10.15575/jpiu.13657>.

² Khairul Bahri, "Metode Kompromistik Imam Sya'rani Dalam Ta'arudh Al-Adillah Dan Implikasinya Terhadap Ijtihad Hukum Islam," *Journal Analytica Islamica* 4, no. 1 (May 6, 2015): 130–54, <https://doi.org/10.30829/jai.v4i1.461>.

³ Imam Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ihya 'Ulumuddin Jilid 2* (Beirut: Dar al-Fikr, 2004).

have expressed their opinions regarding the definition of noble morals. Among them is Hamka, who is a modern cleric from Sumatra who also expressed the same definition of al-karimah morals as al-Ghazali. Hamka defines that noble character is the character of the Messengers, honorable people, the character of muttaqin (pious people) and the result of the struggle of a servant (*abid*).⁴

There are several previous studies related to the research in this article. Among them are in Abdul Wahab Asy-Sya'ra'ni's book: *Sufism and the Development of Character Education*. This book was written by H. Zubaidi to thoroughly examine Sufistic-based moral education by referring to Sheikh al-Sya'rani. Starting from the spiritual emptiness of society, which has now become a very normal thing, because society prioritizes the development of science and forgets its spiritual dimension. Even at any level of education, academic values are always prioritized to be able to raise the level of students, even though education is not only about academic values, but also about the manners and behavior of students. Not only in the general scope, Islamic-based education which is expected to be one of the solutions to the many existing educational problems also becomes a new problem when this education is considered as a collection of Islamic jurisprudence learning. Education that prioritizes how a person carries out worship rituals and existing symbols. Education must have moral values or noble character to be able to increase the spiritual intelligence of its students. Not just cognition, but also prioritizing the relationship with Allah and His Messenger. then all of this educational process can also focus on character education as exemplified by Syekh al-Sya'rani by prioritizing and emphasizing the dimension of Divine consciousness, not only on the development of knowledge but also the affection or awareness and psychomotor aspects towards the formation of good morals.⁵

There is also related research with the title *Konsep Tasawuf K.H. Ahmad Rifai dan Relevansinya Terhadap Pendidikan Islam dalam Kitab Abyan al-Hawaij*. In this research, several things are explained about the relationship between Sufism and morals. It was explained that K.H. Ahmad Rifai once said that it is Sufism that teaches morals.⁶ Likewise with Agus Susanti's article which is related to the theme of this article, with the title *Penanaman Nilai-nilai Tasawuf dalam Pembinaan Akhlak*.⁷ In it it is said that Sufism is an effort to train the soul by carrying out various rituals or activities to free oneself from the world, with the aim of radiating noble morals and creating closeness to Allah SWT. It is also said that the basis of Sufism itself is cultivating the nature of ihsan in daily behavior in order to feel closeness to the Divine.⁸ Of all the research we found, none of them tried to discuss

⁴ Zul Ardi, Zulhanan Zulhanan, and Guntur Cahaya Kesuma, "Nilai-nilai Pendidikan Karakter Dalam Karya Sayyid Usman Dan Buya Hamka," *Attractive : Innovative Education Journal* 5, no. 2 (June 5, 2023): 108–33, <https://doi.org/10.51278/aj.v5i2.698>.

⁵ Budi Santoso, "Nilai-nilai Karakter Dalam Hadis Rasulullah Saw Dan Implikasinya Terhadap Pendidikan Karakter Di Indonesia," *Mau'izhah : Jurnal Kajian Keislaman* 12, no. 1 (June 30, 2022): 1–36.

⁶ Fery Listyanto, "Konsep Tasawuf K.H. Ahmad Rifai Dan Relevansinya Terhadap Pendidikan Islam Dalam Kitab Abyan Al-Hawaij" (Skripsi, Yogyakarta, Universitas Islam Negeri Sunan Kalijaga, 2017), <https://digilib.uin-suka.ac.id/id/eprint/30591/>.

⁷ Agus Susanti, "Penanaman Nilai-nilai Tasawuf Dalam Pembinaan Akhlak," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 7, no. 2 (August 29, 2017): 277–98, <https://doi.org/10.24042/atjpi.v7i2.1508>.

⁸ Nikmah Royani Harahap et al., "Penerapan Nilai-nilai Tasawuf Upaya Meningkatkan Akhlak Dalam Mengatasi Kenakalan Remaja Masa Kini," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 6 (December 31, 2022): 13455–65, <https://doi.org/10.31004/jpdk.v4i6.13955>.

the merger of thoughts between Sheikh Abdul Wahhab al-Sya'rani and Sheikh Muhammad Abdul Aziz al-Khawli. In fact, no in-depth research on Sheikh Muhammad Abdul Aziz al-Khawli could be found. So it would be very interesting if research regarding the thoughts of these two figures regarding noble morals was combined and discussed further.

Then this article will try to explore the concept of morals put forward by two great figures from different points of view. One of them is the Sufi figure Sheikh Abdul Wahhab al-Sya'rani with his essay al-Minan al-Kubra and the hadith expert Sheikh Muhammad Abdul Aziz al-Khawli with his work entitled al-Adab al-Nabawi. With the hope of being able to contribute thoughts about the morals of Sufis which are often considered heretical by some scholars.

Research Method

The type of research that will be used in this research is qualitative research. Qualitative research is a naturalistic research method, because it is used to examine objects in natural conditions. Natural objects are objects that develop by themselves, without having to be manipulated by a researcher and also the presence of a researcher in the object does not affect the development of the object.⁹ In its preparation, the research used a literature review or literature study. Literature review is a search or research by reading various books, journals and publications that can be linked to the main topic of research discussion.¹⁰

The analysis technique used is comparative analysis technique. This technique is useful for comparing the opinions of two or more figures on certain parts only. In this case, the main books that will be used are al-Minan al-Kubra by Sheikh Abdul Wahhab al-Sya'rani and al-Adab al-Nabawi by Sheikh Muhammad Abdul Aziz al-Khawli.¹¹

Results and Discussion

Biography and Thoughts of Sheikh Abd al-Wahhab al-Sya'rani

Sheikh Abdul Wahhab al-Sya'rani is a scholar who was born in Egypt, specifically in Qalqasyandah, the hometown of his maternal grandfather. He was born at the end of the month of Ramadan, precisely on the 27th of 898 H. or 1493 AD. He already had memorized the Koran at a young age, and also memorized the matan Abu Syuja' and Ajurumiyyah. He studied the two matan with his older brother who was also a scholar. Even at the age of only 10 years of his life, he was able to have an attitude of asceticism, qona'ah and tawakkal, far from the luxuries of the world, and living among Sufis.¹² His full name was Abul Mawahib Abdul Wahhab ibn Ahmad ibn Ali ibn Ahmad ibn Muhammad ibn Dzauqa ibn Musa ibn Ahmad, a sultan who lived in the city of Tunis during the time of Sheikh Abu Madyan, the

⁹ Sugiyono., *Metode Penelitian Kuantitatif, Kualitatif, Dan Kombinasi (Mixed Methods)*, (2018) (bandung: Alfabeta, n.d.).

¹⁰ Amri Marzali, "Menulis Kajian Literatur," *ETNOSIA : Jurnal Etnografi Indonesia* 1, no. 2 (2016): 27–36.

¹¹ Marzali.

¹² Ahmad Taufik Hidayat and Alfurqan Alfurqan, "Pluralistic Fiqh Based On Perspective Of Imam Al-Sya'rani In The Book Of Al-Mizan Al-Kubra," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 7, no. 2 (March 26, 2024): 104–15, <https://doi.org/10.29300/mzn.v7i2.2586>.

son of Sultan Said ibn Sultan Qasim ibn Sultan Yahya ibn Sultan Dzauqa. And his line ended with Muhammad ibn al-Hanafiah r.a.¹³

It is said that his ancestor, Musa Abu Imran, who was the son of a Sultan in a region in North Africa, was sent by Sheikh Abu Madyan Syu'aib al-Tilmisani (one of the Syadzili ulama figures) to participate in a missionary expedition group held in the area. remote region of Egypt. Then his ancestor finally died in an area called Hua in 707 H. after his preaching was successful and the people in the interior began to follow his Sufi path.¹⁴ Syekh al-Sya'rani was an orphan and lived without the caress of his father and mother from an early age. Therefore, he was raised by his older brother, Sheikh Abdul Qodir, who was a Sufi. Thanks to the guidance of his older brother, he was able to become a reliable and well-known preacher in the surrounding community at a relatively young age.

As a productive scholar, he wrote a work whose exact number is unknown. His work concerns the science of medicine, nahwu, fiqh, Sufism, tafsir and so on. Some people think that the number of his works is around 300 manuscripts.¹⁵ However, according to the study of an expert named Ali Mubarak, there are around 70 of his works that have been discovered. And his works are not works that only contain small notes, but there are several of his works that are in volumes. There are even as many as 15 volumes. In the Egyptian library, there are approximately 50 manuscripts of al-Sya'rani's works, some of which are still original manuscripts. Even though he had various works in various fields, during his lifetime and even after his death he was known as a leader of Sufis and a scientist in the field of Sufism.

He had many teachers, including Sheikh Zakariya al-Ansari, Imam Jalaluddin al-Suyuti, Sheikh Nasiruddin al-Luqqani, Sheikh Ali al-Khawwas al-Barlisi.¹⁶ Meanwhile, Sheikh Ali al-Khawwas was a Sufi professor for Sheikh Sya'rani. Sheikh Sya'rani attended his council for around 10 years. According to Sheikh Sya'rani, Sheikh Ali al-Kawwas is an ummi person. But the essence of Ummi is not him, because his knowledge is even broader than that of normal humans. As a Sufi, Sheikh Sya'rani followed the order founded by Sheikh Abul Hasan al-Syadzili. He also founded a congregation called the al-Sya'rawiyyah congregation, but his congregation was not included in the ranks of the famous congregations.¹⁷

Sheikh Sya'rani emphasized that when someone has performed good morals, even if only once in his life, he has become the owner of those morals. For example, to be generous, we don't have to always give to other people without considering what we have. Once we give alms, then in fact we have become experts in almsgiving, it has become a moral that we have. Even if you don't do it again. Syekh al-Sya'rani said this was based on the lack of repetition in this case.¹⁸ Sheikh al-Sya'rani is a unique Sufi scholar, because he wrote down

¹³ Abdul Wahab asy-Sya'rani, *Tanbih Al-Mughtarrin* (Jakarta: Ben Gelliz, 2002).

¹⁴ Ahieh Ahdi Besari, Hadi Yasin, and Khalis Kohari, "Konsep Akhlak Dalam Kitab Tanbihul Mughtarrin Karya Imam As-Sya'rani Dan Relevansinya Dengan Pendidikan," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 6, no. 1 (June 25, 2023): 129–50, <https://doi.org/10.34005/tahdzib.v6i1.2785>.

¹⁵ Miftahul Huda, "Epistemologi Tasawuf Dalam Pemikiran Fiqh Al-Sya'Râni," *Ulumuna* 14, no. 2 (2010): 249–70, <https://doi.org/10.20414/ujis.v14i2.217>.

¹⁶ Syekh Nawawi Al Bantani, *Kitab Nashaihu 'Ibad: Kumpulan Nasihat Pilihan Bagi Para Hamba*, trans. Fuad Saifudin Nur (Jakarta: Wali Pustaka, 2016).

¹⁷ Abdul Wahab asy-Sya'rani, *Al-Minan al-Kubra Aw Lathaif al-Minan Fi Wujub al-Tahadduts Bi Ni'mah Allah 'ala al-Ithlaq* (Beirut: Dar al-Kutub al-Ilmiyah, 2020).

¹⁸ Abdul Wahab asy-Sya'rani.

some of his own morals in a special book, namely al-Minan al-Kubra aw Lathaif al-Minan fi Wujub al-Tahadduts bini'mah Allah 'ala al -Ithlaq. There are countless morals that he has and he mentions in his book, but he mentions several reasons in the book, precisely in the muqaddimah (introduction) why he wrote about himself in a book. Al-Sya'rani stated the reason is:¹⁹

First, because no one followed him if it was just an act. With that, he was then asked by one of his friends to express his great morals in writing. Then he decided to perform the Istihkarah prayer and found the answer to write it down so that it would be easier to follow, because some people find it difficult to imitate if they just look at it without any further explanation about it. Second, because the gratitude a servant says every day will end. coincides with the arrival of death, however, it would be different if the form of gratitude were written in an essay, even after death, the feeling of gratitude would always be there as long as the essay was still there, as if the author continued to live in a state of gratitude. So he intends to express his gratitude to Allah SWT who has blessed him with everything he has including these morals by writing them down. That way, his gratitude is not limited to the age that has passed.

Third, inform all the people of his time about his level in knowledge and charity, so that he is followed in his istiqamah towards the teachings of the Shari'a. Because in fact the path taken by a people must be based on the book and sunnah, then the path taken by a people requires a shar'i balance in every movement and silence. Fourth, it narrows the possibility of mistakes for people who try to mention his manaqib or life history in the future. Errors may occur, either subtractions or additions, because the writer does not understand what is written. They can only assume without confidence that the owner of the history did this and that. Then how can he convince others with that? So the only person who can provide confidence is the perpetrator himself, of course that can be if he is an honest person. Fifth, following what has been done by the righteous Salafus, because several scholars from the past have tried to mention their own manaqib in a work, as a form of tahadduts binni'mah. Among these scholars are Sheikh al-Imam al-Faqih Abd al-Ghafir al-Farisi, al-Faqih Yaqut al-Hamawi, Sheikh al-Hafidz Ibnu Hajar, Sheikh Jalal al-Din al-Suyuti and others. Of the many morals he mentioned in his writings, he never failed to mention the words:

بعض النعم التي أعطاني الله إياها / بعض النعم التي أنعم الله علي بما هذا وهذا وهذا

Which means more or less "*some of the blessings that Allah has given me/some of the gifts that Allah has given me are this, this and this.*"

He did this as a signal or indication to the readers of his book that what he did in the form of mentioning stories about himself was not to brag and show his strengths to other people who read about him. He did all this as nothing more than a way to express his gratitude to Allah SWT who always gives him blessings. Then he said that if he mentioned his morals and then continued with praising himself, that was not the aim, but it was just a side note to complete the story. And the complement or side is something very different from the main goal. As people who are in a state of junub then read several verses of the Koran

¹⁹ Abdul Wahab asy-Sya'rani.

for the purpose of dhikr, it will not be a problem because dhikr is not something that is prohibited during the period of junub. What is prohibited is reading the Qur'an, and reading the Qur'an when that is not the main goal.²⁰

The writing about the manqib itself was also based on the words of the great Sufi teacher, namely Sheikh Ali al-Khawwas. Sheikh Ali once said

*“Mention your perfections as much as you can, because with this your expression of gratitude to Allah will be many. And be careful, don't mention too many of your shortcomings, because that way your gratitude will be small”.*²¹

Most people who often mention their shortcomings in terms of worship or other things will tend to complain about what God has given them. Meanwhile, a person who always mentions his strengths can mention them by relying on his strengths to Allah, so that he becomes a person who is grateful to Allah SWT.²²

Biography and Thoughts of Sheikh Muhammad Abdul Aziz al-Khawli

Sheikh Muhammad Abdul Aziz ibn Ali al-Syadzili al-Khawli is a hadith scholar from Egypt. He was born in 1310 AH or 1892 AD. He died in 1349 AH or 1931 AD. He died at a fairly young age, namely less than 50 years old, not even 40 years old. He has several works. Among them are *al-Adab al-Nabawi*, *Miftah al-Sunnah* and *Ishlah al-Wa'dz al-Dini*.²³

Morals as defined by Sheikh Muhammad Abdul Aziz al-Khawli are all traits that are rooted within a person that encourage a person to do something flexibly without any burden to do it. As an example, he is generous, when someone is able to give some of the things he has to other people who do not work for him. Then some people interpret morals as desires that are habitual. And because morals are only things that exist within a person, morals also have the potential for good and bad.

The Prophet Muhammad SAW as the last messenger of Allah was a human being with perfect morals, and was even directly educated by Allah, the Almighty, with His verses which were revealed to the Prophet Muhammad SAW. So the Prophet often had words to educate himself and improve his morals. From this kalam, the scholars tried to explain it with various explanations and sharah. However, then included in the explanation are repeated expressions and various histories. Then they also wrote it based on their own time so that it would make the reader feel bored, because it seemed to distance them from the reader's time. Not to mention if the author does not have sufficient knowledge regarding history. Therefore, Sheikh al-Khawli tried to include hundreds of hadiths with explanations.²⁴

Sheikh al-Khawli is a scholar who strictly adheres to the book and sunnah. He even said that a person who does not have knowledge of the book and sunnah is not fit to explain a single thing about the religion and law of the Prophet Muhammad, and he will not have a light that will illuminate him from the darkness of doubt and falsehood. So all the goodness

²⁰ Abdul Wahab asy-Sya'rani.

²¹ Abdul Wahab asy-Sya'rani.

²² Ikhfanudin, “Konsep al-Akhlak al-Karimah.”

²³ Muhammad bin Abdul Aziz al-Khawli, *Al-Adab al-Nabawi* (Beirut: Dar al-Kutub al-Ilmiyah, 2017).

²⁴ Muhammad bin Abdul Aziz al-Khawli.

that exists must be within the corridors contained in the book and sunnah, and dive into the vast ocean of both. Because there is nothing that gives guidance and attracts happiness to the soul and purifies it more than understanding the book and sunnah and *tadabbur*.

Because of this, Sheikh al-Khawli explains morals based on authentic hadiths.²⁵ In contrast to Sheikh al-Sya'rani who explained the study of morals by relying on his teachers and their daily behavior and was reinforced by several hadiths about these morals. Sheikh al-Khawli wrote down the hadith, then explained it with linguistic meaning patterns for several special words, then explained in detail by him in the next paragraph. For example, he explained the hadith narrated by Abdullah ibn 'Umar's friend about the pillars of Islam which reads::

بني الإسلام على خمسة أصول: شهادة أن لا إله إلا الله وأن محمدا رسول الله، وإقام الصلاة، وإيتاء الزكاة،
والحج، وصيام رمضان

Meaning: "*Islam is built on five foundations: testifying that there is no god but Allah and Muhammad is the messenger of Allah, establishing prayers, giving zakat, performing the Hajj and fasting in the month of Ramadan*"

Before he explains the contents of his hadith, he first explains what Islam is. Only after the linguistic explanation of Islam was finished did he explain his meaning in detail in the next paragraph.²⁶

Good morals are not only good to humans, but also to other creatures such as animals. Most humans don't care about the fate of other creatures, so they easily kill animals and even torture them. This is very inconsistent with what was practiced by the Prophet Muhammad, where he was very merciful to all of God's creatures, even animals.²⁷

Some scholars deny the existence of Sufism because there are those who think that Sufism is not based on the Koran and hadith. Even though that's not the case. It needs to be emphasized that anyone who thinks that Sufis are not in accordance with the Shari'a and are outside the boundaries of the Shari'a is actually just lying. Even Sheikh Abd al-Wahhab al-Sya'rani stated that people who say that Sufism is not in accordance with the Bible and the Sunnah are stupid. Because in fact a Sufi is a person who practices the knowledge he has sincerely, without any other goal. This is in accordance with Buya Nursamad Kamba's words in the foreword of the book "Today's Kids Rediscover Islam" where Sufism is Islam.²⁸ Because that is what is called Islam, when someone does charity sincerely and surrenders to the Almighty. It is even said that a Sufi is a person who always practices what is in the Qur'an and Sunnah so that Sufis and the Qur'an hadith are likened to objects and their reflections. When an object moves wherever it goes, its shadow will always follow it. And when there is no shadow, it means the object has also left that place.²⁹

²⁵ Muhammad bin Abdul Aziz al-Khawli.

²⁶ Muhammad bin Abdul Aziz al-Khawli.

²⁷ Muhammad bin Abdul Aziz al-Khawli.

²⁸ Nursamad Kamba, *Kids Zaman Now Menemukan Kembali Islam* (Bandung: Pustaka Iman, 2018).

²⁹ Abdul Wahab asy-Sya'rani, *Al-Minan al-Kubra Aw Lathaif al-Minan Fi Wujub al-Tahadduts Bi Ni'mah Allah 'ala al-Ithlaq*.

Some scholars deny the existence of Sufism because there are those who dare. Sufism is not about people who can provide some sacred or supernatural powers which can be classified as something that is not normal and does not make sense. There are even some people who when the name Sufism is mentioned, the first thing that comes to mind is shaman.³⁰ Many people are trapped in this, they say that the indication of a Sufi is someone who wears shabby clothes, is able to fly without wings and does not ride vehicles such as planes, walk on water and other sacred things. In fact, this is not a requirement for someone to be called a Sufi, it is only proof given by Allah to several of His servants that Allah is able to create anything, even things that do not normally occur before humans. Even if someone is proud and feels proud of himself because he can do these things then he is just a person who is deceived and complacent and that person cannot be called a Sufi at all. Having such abilities is not the essence of a Sufi's life, because the essence of Sufism is the ability to control one's desires so that one can pray with the Almighty.³¹

If the concept of noble morals is compared between the two, then the comparison between Sheikh Abdul Wahhab al-Sya'rani and Sheikh Muhammad Abdul Aziz al-Khawli can be briefly explained in the following table:

Tabel.1 Comparison of the opinions of al-Sya'rani and al-Khawli

No.	Aspect	Moral Concept	
		al-Sya'rani	al-Khawli
1	Theorem	Al-Qur'an and Hadith as well as some of the behavior of teachers and righteous Salafists	Al-Qur'an and Hadith
2	Explanation	Always includes the teacher's explanation of his opinion, reinforced by the behavior of righteous Salafists	Explains more about morals as he understands them from several hadith texts, without ever mentioning his teachers
3	Application	Demonstrated his own morals so that others and his students could imitate them, even writing them down in detail in a manuscript	He never mentioned that he had ever performed any morals, even though he certainly had, he only explained this in a hadith or explanation related to a verse of the Koran.

Both Sheikh Sya'rani, who is Sufi-based, and Sheikh Khawli, who is a hadith expert, both provide opinions about morals by relying directly on the hadith of the Prophet Muhammad SAW. Both have the same core, namely carrying out Allah's commands and avoiding His prohibitions. For example, in the 39th hadith written by Sheikh Khawli, he explains how we respect other people's health and as humans we must have a sense of care by giving food to people who need it. By giving food, even a little, we relieve the pain of hunger from the people we give it to. Apart from that, we have also contributed in trying to

³⁰ Abdul Wahab asy-Sya'rani.

³¹ Paisol Burlian, "Konsep Al-Nafs Dalam Kajian Tasawuf Al-Ghazālī," *Jurnal Theologia* 24, no. 2 (2013): 223–46, <https://doi.org/10.21580/teo.2013.24.2.334>.

provide health, because many people are sick because they haven't eaten for days. Of course, the food provided must be halal and good food, at least it is food that is fit to eat.³²

Likewise, in the view of Sheikh Sya'rani as a Sufi. Even though the context is different, the essence is the same. He said in his book in the 5th chapter that he would not accept a gift or sadaqah given to him unless he had been assured that the person who gave it would no longer leave people who were hungry or more in need than Sheikh Sya'rani in the city or country of the giver.³³ This is a form of his concern for the poor and those in greater need. Of course, this does not mean that he rejects the sadaqah or gift, but he would be happier if the sadaqah or gift was transferred to someone who needs it more.

Apart from social matters, the two of them also discussed the manners of a servant in worshiping his God. The concept of morals will still depend on these two things, how we behave with the Creator and how we behave with His creation. Things like this have also been explained in the book *Nashaih al-'Ibad* by Imam Nawawi where it is stated that the Prophet Muhammad once said:³⁴

خصلتان ل شيء أفضل منهما: أيمان الجمل والنفع للمسلمي

Meaning: "The two most important things that are incomparable are believing in Allah SWT and being useful for Muslims."

Both Sheikh Sya'rani, who is Sufi-based, and Sheikh Khawli, who is a hadith expert, both provide opinions about morals by relying directly on the hadith of the Prophet. Likewise, vice versa, if you worship the Creator in a good way and apply his adab and are beneficial to creation. He is the most important thing, so not worshiping Him and endangering His creation is the worst thing.

Doing good deeds to reflect good morals must also be done with good intentions. Because sometimes good actions will become less good because of wrong intentions. As an example, given by Sheikh Khawli, there are two people who are giving shadaqah. One of them gives shadaqah because he wants to have a rank in a government, school or other place, or so that other people respect him. Meanwhile, others give their wealth to other people because they want to lighten other people's burdens, eliminate misery from them or just to carry out God's orders. Both of them do the same thing, namely sadaqah, but the degrees are very different and very clear. The first person has a lower level because he gave shadaqah for worldly reasons. Meanwhile, the second person gives some of his wealth because he has mercy on fellow humans, wants the good of fellow humans and even hopes for the blessing of Allah SWT, of course his status will be nobler and higher than that of the first person.³⁵

Intention is the essence of the essence of worship. If the intention is good then even worldly deeds will turn into deeds in the hereafter with the right intentions. Likewise, if someone performs an act in the hereafter but there is something wrong in his intention, then

³² Muhammad bin Abdul Aziz al-Khawli, *Al-Adab al-Nabawi*.

³³ Abdul Wahab asy-Sya'rani, *Al-Minan al-Kubra Aw Lathaif al-Minan Fi Wujub al-Tahadduts Bi Ni'mah Allah 'ala al-Ithlaq*.

³⁴ Syekh Nawawi Al Bantani, *Kitab Nashaihul 'Ibad: Kumpulan Nasihat Pilihan Bagi Para Hamba*.

³⁵ Muhammad bin Abdul Aziz al-Khawli, *Al-Adab al-Nabawi*.

his practice will turn into worldly practice.³⁶ A person performs Hajj with the intention of being praised by humans, of course his Hajj will be a world charity. However, when someone eats something that is a worldly practice, but with the intention of giving strength so that he or she is able to worship optimally, then the practice is recorded as a hereafter practice. Apart from that, a believer must also be good at setting intentions, so that his actions are not wasted. For example, when he goes to the mosque, he intends to perform congregational prayers, also intend to build ties with fellow Muslims. So his actions will have double value. Moreover, if you intend to do other good things, such as seeking knowledge and so on, then your actions will become various good things.

Conclusion

Morals are the foundation of a person's way of life, it is very important to always improve them. As good as a person's behavior is, there must be shortcomings because no one is perfect in this world. Only the Prophet Muhammad was the most perfect human being, both physically and morally. So in terms of morals, he is the main role model and reflection of humanity. So studying the history of the Prophet and his hadiths is very important to support noble morals. Due to human shortcomings, no one will be able to imitate his morals exactly as he did, not even the friends who lived with him. As a human being who lived around 14 centuries after the Prophet died, all we could do was imitate the righteous people who were still alive, or read the works of previous scholars about the Prophet's morals.

The knowledge he has. It is not uncommon for Sufi scholars to implement the Prophet's morals as inappropriate. After discussing several morals contained in the book *al-Minan al-Kubra* by a Sufi named Imam Sya'rani, it turns out that Sufis are not people who always behave strangely as some people believe. Even the morals practiced do not contradict the hadiths of the Prophet quoted in Sheikh al-Khawli's book *al-Adab al-Nabawi*. Of the two Egyptian scholars, both have the same principles, namely morals as stated in the Koran and hadith. And the essence of all existing morals is how a servant has a close relationship with his God and can socialize with a sense of caring. Socialize with all of Allah SWT's creatures, not only humans but also animals, plants and other creatures. The thing that differentiates the two is that Sheikh al-Sya'rani always links the morals he tells or explains to the behavior of his teachers, or even pious salafists. Meanwhile, Sheikh al-Khawli does not see any of his opinions which he attributes to his teacher. Even knowing who the teacher he was was very difficult. The benefit that can be gained from these two scholars is that whatever steps we try to take to get closer to Allah SWT, we must not forget the main guidance left by the Prophet, namely the Koran and Hadith. The characteristic of tolerance must also always be upheld, because with this characteristic, humans can live in harmony and peace without increasing debate. All science has a basis and the main basis of all science is the Koran and hadith.

³⁶ Abdul Wahab asy-Sya'rani, *Al-Minan al-Kubra Aw Lathaif al-Minan Fi Wujub al- Tahadduts Bi Ni'mah Allah 'ala al-Ithlaq*.

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