



The Concept of *Takhalli* and *Tahalli* Muhammad Amin Al- Kurdi in the Book *Tanwirul Qulub* and its Relevance in Society Life

Nastainul Khoiri^{1*}, Muhammad Anwar Idris²

1. STAI Ma'had Aly Al-Hikam Malang, Indonesia
2. Ma'had Aly Annur 1 Malang, Indonesia

mnastainulkhoiri@gmail.com*

Article Information:

Received November 25, 2024

Revised December 7, 2024

Accepted December 28, 2024

Keywords: Muhammad Amin al-Kurdi, social harmony, sufism, *tahalli*, *takhalli*

Abstract

The modern era is marked by a moral crisis and rising social conflicts rooted in spiritual emptiness. Materialism and hedonism have shifted societal orientation away from substantive values, leading to individual alienation and weakened social cohesion. This study aims to explore the concepts of *takhalli* (emptying the soul) and *tahalli* (adorning the soul) in the thought of Sheikh Muhammad Amin al-Kurdi as presented in his work *Tanwirul Qulub*, and to analyze their relevance to fostering harmony in contemporary social life. This qualitative research employed a library research approach. Data were collected from the primary source, *Tanwirul Qulub*, as well as secondary sources including books and journal articles on Sufism and social ethics. Content analysis techniques were used to systematically examine al-Kurdi's Sufi texts, focusing on the purification of the soul and its social implications. The findings reveal that *takhalli* functions as a purification process from destructive spiritual diseases such as arrogance, envy, anger, gossip, and love of power. Conversely, *tahalli* serves as a character reconstruction stage through the internalization of praiseworthy traits including humility, patience, sincerity, and generosity. Together, these processes transform individual piety into social piety. Al-Kurdi's concepts offer a systematic methodology for character development that extends beyond personal spirituality. When applied, they manifest as tolerance, forgiveness, altruism, and peacebuilding in society. These teachings present a relevant framework for addressing contemporary moral crises and strengthening social integration.

E-ISSN: 2686 – 083X

Published by: Universitas Islam Malang

INTRODUCTION

The global world is currently facing an acute spiritual crisis that has resulted in moral decadence across various facets of life. On a macro level, the phenomena of materialism and hedonism have shifted the orientation of modern society from substantial values to purely external pursuits. The World Happiness Report and various international sociological studies show that despite increasing technological advances, rates of stress, depression, and social conflict remain high due to a sense of emptiness (Report, 2023). In Indonesia, these problems are manifested in rampant corruption, the spread of hoaxes that fuel division, and a crisis of role models in the

public sphere. This social disharmony stems from a loss of self-control over diseases of the heart, such as greed and hatred, which, in Sufi terminology, indicate a failure to cleanse the soul (Syukur, 2012).

On a micro scale, crisis morality penetrates to the institutional and individual levels. The results of observations across various environmental education and professional sectors show a trend of selfishness at the sectoral level, where individuals prioritize personal interests over welfare. The phenomenon of bullying in educational institutions, as well as low integrity in the workplace, has become proof that the "cleaning " aspect of heart "not yet" has become a priority in character formation. Inability of individuals to manage emotions and lust for power and wealth often leads to cracks in the connection between citizens. This is an indication that the draft education characters that have been implemented are not yet capable of touching the deepest aspects of human beings, namely the heart, which becomes the center of control behavior. This triggers expansion anxiety, alienation, and loss of life objectives, even among those who are successful in a way externally. Therefore, it is very urgent. To grow return awareness will balance between material and spiritual life through practicing deep spirituality (Muspian, 2025b, p. 1438).

Previous studies over the past two decades have provided significant Sufism thoughts of Amin al-Kurdi and the book of *Tanwirul Qulub*. First, Rozi (2024) examined the ethics of a Sufism teacher. Second, Fadilah et al. (2022) reported on the guardian *mursyid*. Next, learning the *Tanwirul Qulub* in Islamic boarding schools was narrated by Abdillah and Alfadhali (2025). Last, sharia and its essence in the book *Tanwirul Qulub* was conducted by Prasetyo (2020). However, most previous published studies have only tended to position draft *takhalli* (emptying heart) and *tahalli* (filling heart) as a private-ritualistic domain or just a psychological individual. There is little published data examining how mechanisms of emptying heart (*takhalli*) and filling heart (*tahalli*) in the thought of Muhammad Amin al-Kurdi have been elaborated in depth and comprehensively, and how these concepts are transformed into social capital to create harmony in life. In addition, few studies have been found that explain the sociological connection between disappearance of despicable traits (such as envy and showing off) and the reduction of social conflict at the grassroots level.

Therefore, this current research aims to complement the previous research mentioned above. The novelty of this present study lies in the thoughts of Muhammad Amin al-Kurdi regarding *Takhalli* and *Tahalli*, as well as their relevance to social life, an area that has been largely overlooked in previous studies. To ensure conceptual clarity and analytical focus based on the background outlined earlier, this present study addresses the following research questions:

1. How are the concepts of *Takhalli* and *Tahalli* articulated in *Tanwirul Qulub* by Muhammad Amin al-Kurdi?
2. How are these concepts relevant to contemporary social life?

LITERATURE REVIEW

Theoretical Perspectives of *Takhalli* and *Tahalli* in Sufism

Theoretically, *takhalli* and *tahalli* are the two initial stages in the trilogy of purification of the soul (*tazkiyatun nafs*), which is the main foundation in the science of Sufism. *Takhalli* etymologically means emptying or releasing oneself. In the discipline of Sufism, it is defined as an effort to cleanse oneself from dependence on the world and to release the reprehensible traits (*ma dhumumah*) that pollute the heart, such as *riya* (showing off), *hasad* (insulting), arrogance, and excessive love of the world (Atjeh, 1994). Meanwhile, that *tahalli* means 'decorate'. He is a filling process the heart that has been emptied of characteristic bad with properties praiseworthy (*mahmudah*) and obedience to Allah (A.- Ghazali, nd). Second draft:

This functions as a prerequisite absolute before a servant reaches the stage of *tajalli*, namely the revelation veil (*kasyaf*) between the servant and the Creator.

Elaboration on the Concept of *Takhalli* and *Tahalli* in Amin al-Kurdi's Thoughts

In the book *Tanwirul Qulub*, Muhammad Amin al-Kurdi emphasized that purification of the heart is not just a formality or ritual, but rather a systematic management of the mind. Al-Kurdi views *takhalli* as a process of "surgicalization" of the diseased heart that blocks light divine from entering the soul. He emphasizes that someone who has no will can feel the sweetness of faith if, inside his heart, there is still dirt of disobedience (Al-Kurdi, 2009). After the cleaning process was complete through repentance and mujadah, al-Kurdi directed salik to do tahalli with implant seeds of *istiqamah*, *tawadhu*, and *mahabbah*. For him, *tahalli* in *Tanwirul Qulub* places great emphasis on the aspects of dhikr and consistent obedience, where a heart adorned with kindness will reflect noble behavior in everyday action (Al-Kurdi, 2009).

Perspective, Theoretical Social Relevance, and Life Socializing

In a way, sociological and spiritual values in Sufism have dimensions relevant to practice with harmony in life and society. Ethical theory, social-based spirituality: look at that stability. A community depends heavily on the moral quality of its individuals. When individuals can control egoism and destructive drives, social interaction will be dominated by attitudes of altruism and empathy (Drajat, 1993). Relevance social here, understood as the manifestation of transformed ritual piety becoming piety social. In the context of modern society, which tends to be materialistic, the concept of self-control offered by Sufism functions as a balance, so that the relationship between humans is not only based on the principle of benefit or transaction, but rather on the values of humanity and brotherhood (Syakur, 2004).

Elaboration Relevance Al-Kurdish Thought in Social Life Context

Amin al-Kurdi's thoughts on life socialize lie in the impact of the real on the character of an individual through the *takhalli* and *tahalli* processes. Someone who has done *takhalli* will shed characteristics of arrogance and spitefulness, which are often the root of horizontal conflict in society. On the other hand, through *tahalli*, he will decorate himself with characteristic trust and love dear. Al-Kurdi in *Tanwirul Qulub* hints that the fruit of Sufism is morals toward fellow creatures (Al-Kurdi, 2009). Thus, the concept is not just individual spiritual escape, but rather an instrument for building a peaceful society. Individuals who undergo track purification will have their souls become an "oasis" in the middle society, capable of dampening conflict and working together for the common good (*maslahah*) (Siradj, 2012).

METHODS

Research Design

This study employed a qualitative method and fell into the library research category. The reason for choosing its approach was based on the research objective, which seeks to understand human or social phenomena by creating a complex and comprehensive picture, in this case the Sufi thought of Muhammad Amin al-Kurdi (Moleong, 2014). Although a literature study, this research was conducted with a planned time setting to maintain objectivity and focus of the study. This research was conducted intensively for approximately 3 months, from November 2025 to January 2026. The determination of this time period was necessary to go through several systematic stages, including the literature orientation stage, primary data collection, and the critical analysis of the social relevance of al-Kurdish thought. In addition, the focus of this research location was conceptual-literary, namely centered on digital and physical manuscripts

of the book *Tanwirul Qulub* accessed through various national digital libraries and private collections of Islamic boarding school manuscripts.

Research Design

Data were collected from primary and secondary data. The primary data is the original text of the book *Tanwirul Qulub fi Mu'amalat al-Allam al-Ghuyub* by Sheikh Muhammad Amin al-Kurdi, especially in the chapter that describes the methodology of cleansing the soul. Meanwhile, secondary data was obtained from books, scientific journals, and theses discussing social Sufism, al-Kurdi's biography, and relevant sociological theories of religion. Data collection was conducted through documentation, namely by collecting, classifying, and recording literature related to the keywords "*takhalli*," "*tahalli*," and "*society*." The collected data were then analyzed using content analysis techniques to dissect the substantive messages in the manuscript (Sugiyono, 2009).

Data Analysis

This data analysis in this study followed an analysis flow model consisting of data reduction, data presentation, and data extraction. Data reduction was carried out by sorting draft *takhalli* and *tahalli*, which had implications for social issues, and then served in a descriptive-analytical way. To assess data validity, researchers used triangulation of data sources, namely comparing al-Kurdi's thought with the thinking of other Sufis, such as Imam al-Ghazali or Sheikh Abdul Qadir al-Jailani, to identify points of encounter and their uniqueness. In addition, the examination of validity was conducted through a review of the literature on perseverance observation, repeatedly to ensure that the interpretation of the text of the book *Tanwirul Qulub* remains consistent and unbiased by the subjectivity of the researchers, so that the resulting relevance is a strong argument, both theoretical and practical (Moleong, 2014).

RESULTS AND DISCUSSION

Biography of Muhammad Amin al-Kurdi and the Book of *Tanwirul Qulub*

Muhammad Amin Al-Kurdi was born in Irbil, ang located near Moshul in Iraq, in the second half of the 13th century. Amin Al-Kurdi; his full name is Syaikh Muhammad Amin Al-Kurdi, also known as Syaikh Sulaiman Al-Kurdi. He was born in the 13th century in the city of Irbil near the city of Moshul in Iraq. This city was quite popular, especially after the United States attack and occupation of that country. Shaykh Muhammad Amin Al-Kurdi's father was a great cleric, a leader in Thariqat al-Qadiriyyah, a thariqat founded by Shaykh Abdul Qadir Al-Jailani. Shaykh Muhammad Amin Al-Kurdi's famous teacher was Shaykh Al-Quthub, Maulana Umar, a saint of Allah who lived in Irbil, Iraq. He has received extensive training in various aspects of the Shari'ah and Tariqat, thus providing him with a strong foundation in both physical and spiritual knowledge (Al-Kurdi, 2009).

Shaykh Muhammad Amin Al-Kurdi is a persistent student; his youth was spent studying various disciplines of religious knowledge from the famous great teachers of that time. After finishing lessons in Irbil, the spiritual journey begins with visiting righteous people and their graves. Then, with supplies, trust in Allah and teachers' prayers, start the journey to Hijaz by hitchhiking on a boat across the sea from the city of Basrah, Iraq. He is living in Mecca, studying under the leading teachers there, and sank in various charity *shalih*. In 1300 H, he left Medina and settled there, studying and cultivating spirituality in Baqi' and Mount Uhud. Sheikh Muhammad Amin Al-Kurdi, who is located in the city of Medina, always performs the Hajj pilgrimage every year. At the end of his life, the move to Egypt was driven by longing and love for the Ahlul Bait Rasulullah Saw., where, at the time, many had settled in Egypt rather than in Mecca and Medina. It was while settling in Egypt that he took a sip of the lessons he had

finished from the book of fiqh as-Shafi'i and the main books of hadith. Shaikh Muhammad Amin Al-Kurdi's teachers in knowledge jurisprudence, among others, were Sheik Asymuni and Syaikh Musthafa 'Izz as- Shafi'i, two of the most prominent scholars at Al-Azhar University at that time in Egypt. In science, hadith and interpretation, he studied from Shaikh Salim al- Bisyri, as well as the Masyaikh at al Azhar, who had completed the books of Shahih Bukhari and Muslim, Musnad as- Syafi'i, al Muwatha 'Imam Malik, as well as Tafsir Baidhawi. He was a major figure in the al-Khalidiyah and Naqshbandiyah traditions in Egypt. His fame shines throughout Egypt as an expert in the Shafi'i school of Fiqh and as a Grand Shaykh in the Tariqat Naqshbandi. Sheik Muhammad Amin Al-Kurdi died in 1332 H. and was buried next door to the tombs of the two great Imams of the world, Imam Jalaluddin al-Mahali and Imam Tajuddin as-Subki (Subaidi & Barowi, 2018).

Then, the following writer explains in a short book *Tanwirul Qulub*. Book of *Tanwirul Qulub* is divided into three parts, namely: 1) part faith *diniyyah* (faith and religious), which consists of over 3 chapters, part jurisprudence, which follows the teachings of the Madzhab (School of thought) of Imam as- Shafi ' i, which consists of over 11 chapters divided into 94 articles, and 3) part Sufism shared on 22 articles. Related to the discussion of faith, Shaykh Muhammad Amin Al-Kurdi said that the discussion of the book's contents is based solely on the teachings of Ahlussunah wall Jama'ah al-Asy'ariyah and Maturidiyah, including rational arguments, and rejects the doubts raised by teachings outside Ahlussunah wall Congregation. Shaykh Muhammad Amin Al-Kurdi said that Allah has 20 obligatory attributes. As for the nature, Allowed but not required: do all that is possible or leave it. In the chapter Fiqh, explain in a way that covers almost all the problems, referring to the jurisprudence of Imam Syafi'i. Although the discussion was not done in a long, wide way, it was sufficient for student supplies. Islamic boarding school understands knowledge of jurisprudence in the sect of Syafi'i, because, besides , it is complete in various aspects, including the necessary problems, with arguments supported by verses of the Qur'an and hadith of the Prophet (Subaidi & Barowi, 2018).

In addition, this book discusses the chapter Farâ'idh (inheritance) with enough detail. Meanwhile, in the discussion of Sufism, the discussion starts with the five main points that became characteristic of Sufism, namely: 1) Taqwa to Allah (God), *wara'* (steadfastness) and *istiqamah* (consistency), 2). Following the Sunnah of the Prophet's words and deeds, 3). Looking away from creatures, be patient and trust in Allah, 4). Ridha 5). Repentance and Gratitude to Allah. That's it, understanding Shaykh Muhammad Amin Al-Kurdi: the three principles of base aqidah, fiqh, and Sufism. So he says, with firmness that has become a must for people living at the end of this era, to follow the rules of the Mujtahid Imams from the *Ahlussunnah* ideology and the Four Madzhab Imams. With follow, they will be happy in life, religious. On the contrary, they confirm that whoever does not follow one of them from the Imams, these (Hanafi, Maliki, Shafi'i, and Hanbali), and pronounce that let go from the four schools of thought as well as only dig directly from the Qur'an and Sunnah alone, then that person will not be safe, and among those who go astray, again misleading. According to him, this happens because people's time is now limited for understanding religion, as well as many influences that have caused consequences of weakness in morality, widespread iniquity, and the height of love for material worldly things. Besides, no arranged neatness books discuss religious issues outside the Four Schools. Moreover, from the perspective of depth science, it's clear that people are now far behind the knowledge of the Imams of the Four Madzhabs (Subaidi & Barowi, 2018).

Thinking Sufism Amin al-Kurdi about *Takhalli* and *Tahalli*

Takhalli

Takhalli is the main step that a Sufi should take. *Takhalli* is an effort for free self from terrible thoughts and unethical behavior. One of them is the contemptible ethics that causes a parting

of the ways with ethics contemptible; among others, the award is excessive for business together. *Takhalli* can also be interpreted as free self, characterized by a dependence on pleasure together. This will be achieved through going without absence obedience in all its shapes and efforts, for killing strength, driver, desire, and evil (Daulay et al., 2021). *Takhalli*, meaning empty self, from attitude dependence to a delicious worldly life. In terms of this man, No requested a total escape from world problems, and neither ordered the removal of lust. But still utilize worldly just as his needs with pressing encouragement lust which can bother stability, reason, and feelings. He does not give up to every desire, nor indulge in lust, but also does not turn it off. He put all things in accordance with proportion, so that there is no chasing the world and no hatred toward the world (Hasan, 2014, p. 54). If you are careful, you have an infested disease or property that must be treated. The medicine is, with practice, to clean it further, namely to release oneself from despicable properties, in order to be able to fill it with commendable qualities for getting true happiness. Among characteristic despicable that must be cleaned among others (for instance, Hasud (*al-hasad*), hate/envy (*al-hiqdu*), arrogant (*al-kibr*), *ujub* (*al-'ujb*), stingy (*al-bukhl*), *riya'* (*al-riya'*), love of position (*hubb al-jah wa al-riyasah*), proud of self (*al-tafakhur*), anger (*al-ghodlob*), gossiping (*al-ghibah*), divide and conquer (*al-namimah*), and lies (*al-kidzb*)).

According to the Big Indonesian Dictionary (KBBI), the word *hasad* means to have feelings (hate, dislike), because of extreme hatred towards other people's luck. In Arabic, the word *hasad* derives from the verb *hasada* *Yahsudu*; the same *hasadan* means 'with envy' or 'envy heart' (Munawwir, 1997). According to Imam Ghazali, envy is a desire to remove happiness or enjoyment from individuals who become targets of envy, which can lead to liver disease. Envy can also undermine an individual's potential for peace and harmony in relationships with others and can destroy happiness or damage solidarity within a group. Envy is a feeling of hatred that originates in anger. Because of that, envy can be considered a branch of feeling anger (Khanifah & Rahayu, 2025).

Envy is storing hostility, hatred, and severing brotherhood. In the treasure trove disease heart, *al-hiqdu* (hate/envy) is one of the most dangerous, despicable (*madhmumah*) characteristics. Because it becomes rooted in various sins externally. In a way, *al-hiqdu* is defined as an attitude that keeps the embers of hostility within the inner self, maintaining deep feelings of hatred and a strong desire to choose brotherhood (*qath'u al-uteri*). (I. Ghazali, nd) This characteristic usually arises from anger (*al-ghadhab*) that is not distributed or controlled, which then settles into resentment that lingers in the heart. Sheik Muhammad Amin al-Kurdi explained that *al-hijdu* is a destructive poison that corrupts holiness and the heart and hinders a light faith. A person who is infected with a disease will feel the weight of obedience, because his heart is filled with darkness and hostility (Al-Kurdi, 2009, p. 435). The destructive impact of *al-hiqdu* not only stops at feelings of hate but also gives birth to destructive behaviors and derivatives of social order, such as Backbiting and *Namimah*: talking about the badness of the hated person or complaining about the sheep. *Syamatat*: Feel like when someone else is hit disaster. *Hajru*: Decide on communication and reluctance to greet fellow Muslims, exceeding the permissible limits of sharia. In the context of *takhalli*, a servant is obliged to empty his heart of the characteristic *al-hiqdu* through repentance and character forgiving (*al-'afwu*). Breaking off connection, brotherhood, and consequence hatred is a violation of the weight asserted in history that can obstruct someone's acts of worship to the presence of Allah SWT. Therefore, cleaning oneself from feud is an absolute prerequisite before someone decorates oneself (*tahalli*) with characteristic love (*rahmah*) and brotherhood (*ukhuwwah*), which are the main pillars of a harmonious society (Siradj, 2012).

Al kibr, or arrogance, is one of the most dangerous diseases, a barrier that keeps a servant from entering heaven. In a substantive sense, *al-kibr* is defined as a feeling of self-superiority over others, good in matters of knowledge, deeds, lineage, wealth, and position,

accompanied by a view that belittles others. This nature is a form deviation ethereal mind, where a person feel that all the advantages it has is owned by personal and forgetful that That is deposit from the Creator. In the book *Tanwirul Qulub*, Muhammad Amin al-Kurdi emphasized that pride is the "parent " of various sins. He shared the dimensions of vanity into two main aspects: arrogance toward truth (bathrul haqq) and arrogance toward fellow human beings (*ghamtun nas*). Someone who is trapped in *Al- Kibr* will find it difficult to accept advice because he feels he knows more, and it is difficult for him to behave humbly (low heart) in social interaction. Al-Kurdi warned that while inside the heart, there is still as much as a mustard seed of arrogance; then light knowledge no will can once blossom (Al-Kurdi, 2009). The sociological impact of the trait of *self-importance* in social life is highly destructive. This trait creates unhealthy social stratification, triggers discrimination, and destroys empathy. An arrogant person tends to build walls between themselves and others, thus hindering the creation of sincere brotherhood. Therefore, within the framework of *takhalli*, a *salik* (spiritual seeker) is obliged to destroy his ego by realizing his humiliation before God, so that he can reach the state of *humility*, which is the key to harmonious relationships between people.

Al -' ujb in a way etymologically means impressed or amazed by something. In the terminology Sufism, *ujub* (*pride*) is defined as feeling impressed with oneself, namely when somebody considers big acts of worship, knowledge, or the advantages it has, as well as feel that the pure originate from himself alone without relying on the grace of Allah SWT (I. Ghazali, nd). Different from arrogance (*kibr*), which needs other objects to be underestimated, pride can happen even when someone is currently alone, because the focus is mainly on self-worship. In the book *Tanwirul Qulub*, Sheik Muhammad Amin al-Kurdi explains that pride is one of the "rogues " in the spiritual journey. This trait is very dangerous because it can erase the rewards, charity, and goodness that have been achieved. Al-Kurdi emphasized that the person who is trapped in *pride* will be closed to Allah's guidance, because he feels already enough with himself alone and does not again feel the need for his help. (Al-Kurdi, 2009, p. 448) *Ujub* often becomes a door to enter for his characteristic arrogance; when someone is already amazed by himself alone, then he will tend to demean others who are considered no equivalent to him. Impact sociological from characteristic *pride* is emergence attitude exclusivism and feeling most righteous (*self-righteousness*). In life, social people who have a characteristic pride are difficult to work with, in a way, collective, because they always feel that their opinions and contributions are the most perfect (Syakur, 2004). This can trigger a rift in brotherhood because of a loss of self-esteem, heart, and appreciation for the role of others. Therefore, in stage *takhalli*, a servant must turn off characteristic *pride* by continuously realizing that every sigh and every strength to do good are just absolute trust and blessing from Allah SWT (Siradj, 2012).

Al-bukhl, or characteristic stinginess, is a psychological-spiritual condition in which a person feels heavy about fulfilling obligations, and about the treasure and the good that should be given to others. In a way, essential, al-bukhl is rooted in excessive love for the world (*hubbud dunya*) and in fear of poverty, whispered by the devil. This nature is not only limited to reluctance to pay zakat or charity, but also includes stinginess in giving help, energy, and mind, and even friendliness toward fellow man. Sheik Muhammad Amin al-Kurdi, in the book *Tanwirul Qulub*, put al-bukhl as a big barrier for a servant to reach perfection in faith. He explains that, because the infected liver's characteristic stinginess will become hard and closed from God's grace, it will become hard and closed from God's grace. Stinginess is seen as form disbelief (*su'uzhan*) in Allah as the Almighty Giver of Sustenance (*Al-Razzaq*). Al-Kurdi emphasized that drug from disease This is with realize in a way deep that treasure just deposit while that will accountable, and practice self in a way consistent through practice generosity (*al- sakha '*) even though started from small things (Al-Kurdi, 2009). Impact sociological from characteristic *al- bukhl* is very detrimental for stability life social life. Stinginess create canyon

wide divider between the rich and the poor, triggering jealousy social, as well as kill the sense of solidarity groups. In a society where the nature of stingy dominate, the values of mutual cooperation will fade and change with attitude extreme individualism. Therefore that, in the process of *takhalli*, cleansing heart from *al- bukhl* is step crucial for build order a just society, where everyone individual own awareness for each other support and share welfare.

Riya' in a way etymological originate from the word *ru'yah* which means see. In terminology sharia and Sufism, riya defined as attitude do a form of worship or charity kindness No Because hope the pleasure of Allah SWT, but For get attention, praise, or position in the eye human beings. (I. Ghazali, nd) Riya often referred to by scholars as *polytheism asghar* (polytheism) small) because the perpetrator in a way No aware has associate Allah with other people his intention, with make evaluation creature as objective main from activity spirituality. (Haitami, 1987, p. 56). In the book *Tanwirul Qulub*, Sheikh Muhammad Amin al-Kurdi explains that showing off own very subtle level (*khafi*). He warn that showing off can infiltrate to in heart somebody even in the most secret charity even though, for example when somebody feel like If his obedience known to others No intentionally. (Al-Kurdi, 2009, p. 438) Al-Kurdi emphasizes that disease this is very dangerous Because of a " cancelling " nature reward " (*mubthilat al- ajr*). The infected heart showing off will always feel nervous Because its orientation depending on fluctuations praise human, in essence No can give benefit and harm true (Al-Kurdi, 2009, p. 440). In a way sociological, nature showing off create culture falsehood and formality in life socializing. When showing off dominate, individual tend do kindness only as imaging social (*social branding*) for the benefit of political or status, not on base sincerity help fellow. This is cause fragility foundation social Because disappearance trust and sincerity in interact. (Syakur, 2004, p. 75) Therefore that, in stage *takhalli*, a servant is required For purify intention through practice *sincere*, namely hide charity kindness as He hide his shame, so that he wakes up integrity a strong and impactful personality positive for harmony social (Siradj, 2012, p. 120).

Hubb al- jah wa al- riyasah in a way terminology refers to a strong desire in heart For get fame, honor, influence, as well authority in the eyes human beings. (I. Ghazali, nd) *Al- jah* means position or dignity in the hearts of others, while *al- riyasah* is desire for become leader or a boss whose words obeyed in a way absolute. This nature often considered more dangerous than Love wealth (*hubb al-mal*), because He attacking the deepest human ego, namely the desire to feel more high and mighty on fellow creatures. In the book *Tanwirul Qulub*, Sheikh Muhammad Amin al-Kurdi identified characteristic This as "slander" that can destroy someone's religion faster than wolf hunger released in the middle flock of sheep. Al-Kurdi explained that person is drunk position will tend to make permissible all method for maintain its position, including do lies, hypocrisy, and oppression. (Al-Kurdi, 2009, p. 458) The desire for honor This inhibits the *takhalli* process (cleansing) soul) because heart will always Busy look for rida human and trapped in fear lost influence, so that forget Allah's pleasure as objective main. Impact sociological from obsession to position very much massive, starting from creation culture authoritarianism, competition No healthy in the environment work, until conflict divisive politics split nation. Individuals who pursue *riyasah* (power) for personal ego tend ignore to justice and welfare general. In view of al-Kurdish Sufism, the solution for disease This is with implant characteristic *Khumul* (not Crazy respect) and realize that position true before God only achieved through piety, not through pat hand or confession human. Cleaning from characteristic This will give birth to servant leader (*khadimul ummah*), no the leader who asked served. (Siradj, 2012, p. 132). *Al- tafakhur* or proud self is manifestation from disease the heart that drives somebody for show off advantages that are owned in order to get confession on glory himself compared to other people. In essential, *al- tafakhur* different with *ujub*; if *pride* is admiration within inner, then *contemplation* is action show excess the in interaction social, good through oral and style life. (Chaer, 2016, p. 35) This often includes pride on lineage

(nasab), wealth, power physical, up to many followers or relations. Under review Sufism Muhammad Amin al-Kurdi, *al- tafakhur* considered as barrier main in reach essence servitude. Someone who is busy proud self tend lost awareness will the transience of the world and dependence absolute to Allah. This trait also becomes door gate for more arrogance big, because seeds pride will trigger individual For feel own right special in the middle society. (Al-Kurdi, 2009, p. 425) Al-Kurdi suggests that drug for characteristic This is with ponder origin incident a despicable and conscious human being that all glory just loan while that will accountable. Impact sociological from characteristic *al- tafakhur* in the modern era is often seen in culture showing off on social media, which is systematic trigger jealousy social and competitive life that is not healthy. In life social, behavior proud self can damage principle equality and trigger segregation social based on material or status. Desire For always looks " more " than neighbor or colleague colleagues create atmosphere destructive competition that kills the sense of solidarity. Therefore that, purification soul from *al- tafakhur* through *takhalli* is very crucial For build a society based on values sincere and humble brotherhood heart (Nasir, 2020, p. 58).

Al- ghadhab or anger in a psychological-spiritual way, defined as boiling blood inside the heart for rejecting incoming disturbance or for seeking revenge. From the perspective of Sufism, anger are "burning embers " that are thrown by demons into the heart of humans. This nature, often paralyzing, affects one's reason, health, and eyes, heart, so that someone who is mastered by emotion tends to lose control of verbal and behavioral responses. Reprehensible anger is anger triggered by personal ego or because of worldly affairs that are not achieved. (Syarifuddin, 2021, p. 88). Sheik Muhammad Amin al-Kurdi, in the book *Tanwirul Qulub*, explains that al-ghadhab is the door and gate for the demon to control humans. He shares anger becomes a number of levels: *ifrath* (excessive), *tafrith* (poor/weak), and *i'tidal* (moderate/fair). You have to be angry; cleaning through the *takhalli* process is excessive anger (*ifrath*), which causes somebody to go beyond the limits of sharia. Al-Kurdi suggested treatment in an external sense, such as ablution or changing the body's position, as well as spiritual treatment, recognizing The sociological aspect of the inability to manage al-ghadhab is very fatal to socializing. Uncontrolled emotions under control become a trigger for the main occurrence action violence, cracking house stairs, up to bloody conflicts between groups (Syakur, 2004). Someone who often tries to lower his anger will find it difficult to create harmony in social situations because people around him will feel unsafe. Therefore, emptying the heart of characteristic destructive anger and replacing it with characteristic al-*hilm* (polite and capable, withholding self) becomes an important pillar in creating tranquility and peace in the middle public. *Al-ghibah* or backbiting in a way terminology defined as action talk about something that exists within oneself a brothers (fellow Muslim) who, if he hears it, does not love it. Coverage gossip is not limited only to physical deficiencies, but also includes disabled descent, morals, worldly affairs, and religious issues, as well as clothing (I. Ghazali, nd). In spiritual treasures, backbiting is often called "a deadly disease" because it works to destroy the reward for worship and the honor of others, without the perpetrator realizing it. In the book *Tanwirul Qulub*, Muhammad Amin al-Kurdi explains that gossip is born from a number of root problems, such as desire for excess self-showing through demeaning others, the existence of hidden feuds (al-hiqdu), or just wanting to melt into the atmosphere during socializing to be seen as familiar (Al-Kurdi, 2009). Al-Kurdi emphasized that gossip is a very forbidden act, even the Koran describes it like eat carcass his brother alone. In a way, esoteric gossip causes the heart to become hard and dark, so that it is closed from the divine radiance. The sociological impact of gossip is the creation of a climate of distrust and hatred between individuals in society. Backbiting destroys social capital in the form of good name and integrity, which in turn can trigger more widespread conflict . People who like to donate tend to spread negative energy that is destructive to harmony in the community. Therefore that, in the *takhalli* process, Sheikh Amin al-Kurdi made it mandatory a *salik* for do guard oral (*hifdzul verbally*) tight and replace

it with dhikr as well as useful conversation. Cleaning self from gossip is condition main For build life social life based on attitudes each other respect and protect honor fellow human beings (Siradj, 2012, p. 445).

Al-namimah or fight sheep in a way that terminology defines as an action that moves words from one person to another intending to damage the relationship, trigger hostility, or creating a split between them through mere gossip ; talk about shame. *Namimah* is an element of intentional complaining, strength, or creating horizontal conflict. This nature, viewed as a betrayal of trust in communication, is one of the major sins emphasized in Lot's history, and it can obstruct someone from entering heaven. In the book *Tanwirul Qulub*, Sheik Muhammad Amin al-Kurdi explains that *Namimah* is sourced from the happy heart seeing suffering or rifts in other people's relationships. He confirms that a distributor fighting sheep is a "thief " of peace and very dangerous to social stability. Al-Kurdi instructed that every Muslim should not justify words a *nammam* (person who complains), no prejudiced bad to the person being told, and not looking for other people's mistakes as a consequence of the information said. For al-Kurdi, deciding on chain information as negative is part of mujahadah in the *takhalli* process (Al-Kurdi, 2009). The sociological aspect of al-Namimah is very much massive, starting from the destruction of the family bond until the rupture of harmony between interfaith religion and class. In the digital era, *namimah* transforms in the form of distribution, narratives, provocative content, and designed hoaxes to break a split public opinion (Syakur, 2004). This nature destroys the most basic social capital, namely trust (trust). Therefore, in the framework of Kurdish Sufism, purification of the heart from al-namimah must be quickly followed by *tahalli* in the form of characteristic al-islah (reconciliation), where an individual becomes an intermediary and a carrier of the message of peace for the sake of maintaining harmony in social life.

Al-Kidzb or lie is defined as giving information that is not in accordance with reality or the real facts, okay, done through oral and nonverbal signals. In Islamic ethics, lying is one of the main signs of hypocrisy and is a trait that Allah and His Messenger greatly hate. This nature is viewed as a form of betrayal of truth and as a pollution of the soul that can harden the heart as well as obstruct future guidance. Sheik Muhammad Amin al-Kurdi, in the book *Tanwirul Qulub*, put al-kidzb as a disease that must be cleaned in total, in stages, *takhalli*. He explains that honesty is the foundation of all pious charity, whereas lying is the door to wickedness. Al-Kurdi emphasized that a believer can fall into error, but it is very difficult for a believer to become a liar, because faith and lies cannot coexist in one heart (Al-Kurdi, 2009). In a way, esoteric lies create black spots in the heart that, if left alone, will cover all the light of human nature. Sociological impact of the characteristic al-kidzb is very destructive for social order. Lies destroy the most fundamental pillars of human connection, namely trust (*amanah*). In a society where lies become common (such as phenomena like hoaxes and fraud), social stability will be shaky, and social and economic transactions will be filled with suspicion (Syakur, 2004). Therefore, in the framework of Sufism al-Kurdish, an individual must practice self for the sake of always being true (*shidiq*) even in difficult conditions. The transformation from a mentality of a liar to an honest person is key to building collective integrity and public welfare.

Tahalli

In general, *Tahalli* refers to the effort of an active servant to beautify and decorate his soul with commendable characteristics. In the spiritual journey, *tahalli* becomes a key stage that cannot be bypassed, because it completes the process of purifying the self from evil. Human soul, by nature, is dynamic; it cannot be left alone, empty. If not quick, filled with values, kindness, space empty, the will with easy return, filled with air, passion, and nature, reprehensible. Because of that, *tahalli* be one of the main principles in building a straight and stable personality according to Islamic teachings.

In a way, the word *tahalli* originates from the root word *al-huliyy*, which means jewelry or something that beautifies. This signals that *tahalli* is an effort to beautify oneself, not from an external perspective but from a spiritual one. As for the term, the scholars define *tahalli* as a process of soul-decorating with glorious morals, after previously cleaning it of despicable properties through *Takhalli* (*takhalli*). *Tahalli* becomes the second stage in the process of *tazkiyatun nafs* (purification of the soul), after somebody succeeds in releasing himself from characteristic bad qualities like envy, arrogance, and stinginess. With this understanding, *Tahalli* demands business awareness and the persistent, earnest practice of implanting sublime values in personality. (Muspian, 2025a, p. 1419).

In practice, *tahalli* is done through the habituation of the self (*riyadhah*) to carry out pious charity and instill glorious morals in every aspect of life. Sheik Muhammad Amin al-Kurdi, in the book *Tanwirul Qulub*, emphasizes that *tahalli* is not just a formality, but rather the internalization of values in the heartstrings (Al-Kurdi, 2009). Elements main in *tahalli* include: First, Repentance and Istiqamah: Maintaining a clean soul in a consistent way. Both Patience and Gratitude: Responding to all God's decrees with a spacious heart. Third, Tawadhu and Sincerity: Eliminate selfishness in interaction with God and others. In a way esoteric, success in stage *tahalli* is marked by the emergence of a sweet taste in worship (*halawatul faith*) and by ease in morals, glorious without burden. Al-Kurdi explained that the heart that has been adorned with properties commendable will become a clear mirror for the entry light of *makrifatullah* (Al-Kurdi, 2009). At the sociological level, individuals who have reached the station of *tahalli* will become a source of peace for the environment, because all their actions reflect grace and love, who, in turn, will create harmony in social life.

The Articulation of *Takhalli* and *Tahalli*

Draft *takhalli*, which literally means "to empty" or "to clean oneself", has very strong relevance in guarding mental and spiritual health in the modern era. In practice, every day, *takhalli* manifests as an effort to identify and dispose of heart disease as well as bad habits, like characteristics of an arrogant heart, jealousy, uncontrolled anger, and an overemphasis on virtual world validation. By doing a mental "detoxification," someone can reduce stress and anxiety that often arise from unfulfilled expectations, realistic or social comparisons, so that there is room inside to be calmer and more stable.

After the room is cleaned inside through the *takhalli* process, then someone's own mental capacity to fill his life with positive values or known terms with the term *tahalli*. Its relevance in social interaction is very real; individuals who have practiced *takhalli* tend to show more empathy and objectivity because their ego does not dominate every action. This creates a healthier, more harmonious interpersonal connection because every conflict is no longer responded to with anger but with clarity of heart. In a way, *takhalli* is not just an ancient ascetic draft, but rather a management strategy essential for achieving a better, meaningful, and authentic quality of life in the midst of the hustle and bustle of the world.

The relevance of *Takhalli* and *Tahalli* in Social Life

Then related with relevance draft *tahalli* in life socialize very much significant, especially as a solution to moral crisis and social conflict. Transformation values can be described as follows: First, Humility as Social Glue: Low traits implanted heart in *tahalli* is a drug for vanity social. In a diverse society, humility pushes individuals to value differences and eliminate discrimination, thereby creating an equal and harmonious relationship (Syakur, 2004). Second, be patient and forgiving as Resolution Conflict: The society that implements *tahalli* will own resilience to provocation. The patient and forgiving nature taught by al-Kurdi became instrumental in dampening social tension and preventing the occurrence of violent actions.

Third, Sincerity and Generosity as an Economic Solution: The value of sincerity pushes toward emergence of Spirit altruism, or putting others first. This is a trigger culture of mutual cooperation and social generosity (philanthropy) that can help overcome the gap economy at the grassroots level. In a way, sociologically, tahalli change individual becomes an "agent" piece. Muhammad Amin al-Kurdi hinted that fruit true from Sufism is beneficial for fellow creatures (*nafi ' lil khalk*) (Al-Kurdi, 2009). Thus, tahalli functions as a bridge connecting individual-ritual piety with piety social-communal, which ultimately forms an ordered, civilized, and fully loving society .

CONCLUSIONS

The concept of *takhalli* and *tahalli* in the thought of Muhammad Amin al-Kurdi is not merely an esoteric, individual process, but rather a character-management methodology with a systematic social impact. The main findings show that purifying the soul by emptying the heart of traits such as *al-hiqdu* (hate), *al-kibr* (arrogance), and *al-ghadhab* (anger) serves as a preventive measure against the chain of horizontal conflict in society. Meanwhile, the *tahalli phase, or the adornment of the soul with mahmudah traits, serves as constructive social capital that transforms ritual piety into practical piety. Thus, the synchronization between inner aspects and outer behavior in the book Tanwirul Qulub offers a paradigm of "social Sufism" that can transform individuals into agents of peace and foster social integration in a pluralistic society.*

This article focused on the analysis of the draft *takhalli* and *tahalli* that are presented in the book *Tanwirul Qulub*, the work of Muhammad Amin al-Kurdi. This is no comparison, in a way, with the literature on Sufism from another order or thinking, Sufi contemporary outside the Naqsyabandiyah tradition. From the side research methodology, this is limited to library *research*, which is of a qualitative-descriptive nature, so that findings about relevant social issues that are put forward are still at the level of conceptual-theoretical and not yet validated through empirical data from the field about the extent to which the community practitioners of this book, in a way, really influence stable social issues in certain areas.

Based on the findings mentioned, it is recommended that stakeholders adopt the methodology *tazkiyatun nafs ala al-Kurdi* as an instrument of psychology and spirituality to dampen polarization and crisis morality in the public. Planting mark *tahalli* can be integrated into the curriculum, formal and informal education, as a foundation for ethics and citizenship. For the next study, it is recommended that this be done in the field of ethnography) or phenomenology) to test the effectiveness of *Tanwirul Qulub's* teachings, in an empirical way, within the tarekat community or the public at large. In addition, future research can expand coverage by conducting comparative studies between al-Kurdish's thought and the figure of Sufism, and by formulating a more comprehensive model of Sufism.

REFERENCES

- Abdilah, Z., & Alfadhli. (2025). Pembelajaran dan pemahaman kitab *Tanwirul Qulub* santri Ma'had Aly As-Sya'diyah Sengkang, South Sulawesi. *Inspirasi Edukatif: Jurnal Pembelajaran Aktif*, 6(1), 499-522. Retrieved from <https://ejournals.com/ojs/index.php/jpa>.
- Atjeh, A. B. (1994). *Introduction to the History of Sufism and Sufism*. Ramadani.
- Al-Kurdi, M. A (2009). *The Study of the Religious Studies of the World of the Ghuyub*. Hidayah Library.
- Chaer, M. (2016). Heart disease in Islamic psychology. *Journal of Community Development*, 9(1).
- Daulay, HP, Dahlan, Z., & Lubis, CA (2021). *Takhalli, tahalli and tajalli. Pandawa: Journal of Education and Da'wah*, 3(3).

- Drajat, Z. (1993). *Islam and Society*. Bulan Bintang.
- Fadilah, M. A, Rijalullah, A., & Fadilah, M. A (2022). The concept of wali mursyid in the view of Sheikh Amin al-Kurdi. *Istiqomah; Journal of Sufism*, 3 (2), 115–136.
- Ghazali, A.-. (nd). *Ihya Ulumiddin volume 2*. Dar Al-Fikr.
- Ghazali, I. (nd). *Ihya Ulumiddin volume 3*. Dar Al-Fikr.
- Haitami, IHA-. (1987). *al-Zawajir 'an Iqtiraf al-Kaba'ir*. Dar Al-Fikr.
- Hasan, I. (2014). Sufism: The messy path to God. *An-Nuha*, 1(1).
- Khanifah, N., & Rahayu, E. S. (2025). The concept of hasad in the perspective of Nāṣir Makārim ash - Shīrāzī (A study of the book Al- Akhlāq Fī Al - Qur ' ān). *EL-ADABI: Journal of Islamic Studies*, 4(1), 2–6. <https://doi.org/10.59166/el-adabi.v4i1.229>
- Moleong, L. J. (2014). *Qualitative research methodology*. PT. Remaja Rosdakarya
- Munawwir, A. W. (1997). *AL-Munawir Dictionary*. Progressive Library.
- Muspian. (2025a). Tahalli: Mengisi jiwa dengan sifat sifat baik. *JUTEQ: Jurnal Teologi & Tafsir*, 2 (9), 1417–1423. Retrieved from <https://languar.net/index.php/JUTEQ/article/view/403>.
- Muspian. (2025b). Transformasi spiritual: Dari takhalli, tahalli ke tajalli. *JUTEQ: Jurnal Teologi & Tafsir*, 2(8), 1347-1355. Retrieved from <https://languar.net/index.php/JUTEQ/article/view/399/382>
- Nasir, M. (2020). The concept of tazkiyatun nafs. *Al-Ilmi Journal of Islamic Education*, 3 (1).
- Prasetyo. (2020). Dimensions of sharia and reality in the book of Tanwirul Qulub. *Journal of Islamic Law*, 18(2).
- Ratna, N. K. (2010). *Research methodology for cultural studies and social sciences and humanities in general*. Pustaka Pelajar.
- Report, W. H. (2023). *Jeffrey Sachs*. Sustainable Development Solutions Network.
- Rozi, A. F., Nurwahidin, Hannase, M. (2024). Dinamika transformasi tasawuf era modern: Neo-sufism gerakan Islam transnasional. *Tasamuh: Jurnal Studi Islam*, 16(2), 278-297. <https://doi.org/10.47945/tasamuh.v16i2.1393>
- Siradj, SA (2012). *Sufism as Social Criticism*. SAS Institute.
- Subaidi & Barowi. (2018). *Character education Implementation of Sufi Values Implementation of Sufi Values of the Book of Tanwirul QULub at MA Matholiul Huda Bugel Jepara*.
- Sugiyono. (2009). *Understanding Qualitative Research*. Alfabeta.
- Syakur, M. A. (2004). *Social Sufism*. Student Library.
- Syarifuddin. (2021). Emotional management from a Sufi perspective. *Journal of Islamic and Social Studies*, 5(2).
- Syukur, M. A. (2012). *Contextual Sufism: Solutions to the Problems of Modern Society*. Pustaka Nun.