



## The Meaning of Faqir in the Perspective of Sufism Imam Qusyairi An Naisaburi Therapeutic Study of Stress Diseases

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### ABSTRACT

Faqir is generally a word used to describe the state of society, where people are unable to meet their daily needs. Thus, the word faqir can be interpreted as a general understanding of a person or a society that cannot improve its standard of living because it cannot meet the needs of resources in its life. Stress is the body's reaction or response to psychological stressors (mental stress or life stress). Stress is a person's non-specific response to a need that exists in him. People who experience stress may behave differently than those who don't. This study aims to find out how faqir according to the perspective of Imam Al Qusyairi An Naisaburi in the book *Risalah Qusyairiyah* and find out how the meaning of faqir can be a therapy for stress diseases. This research is a qualitative research that focuses on literature studies. In this study, data is sourced from several sources such as in the book "*Risalah Qusyairiyah* Sumber Studi Ilmu Tasawuf" by Imam Qusyairiyah and other sources. Data obtained from sources other than the original include information data or research data such as books, journals, or documents related to research. The results of the research show that faqiran according to Imam Al-Qusyairi Be patient with fakiran, thank Allah for his efforts, preserve his religion, hide his fakira. So, when faqiran occurs, faqir according to the teachings of Sufism can cure it. Knowing the reasons and teachings of Sufism can give birth to positive values that can be used to overcome stress, namely by praying, dhikr, and reading the Qur'an. The conclusion of this study is that when a person experiences stress caused by faqir according to the community, it can be treated in the way used by faqir people in Sufism who practice the teachings of Sufism. This research is very much expected so that this faqiran will not only be a theoretical reference but also be carried out in daily life such as increasing efforts to be grateful and patient.

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### INTRODUCTION

Faqir is generally a word used to describe the state of society, where people are unable to meet their daily needs. Thus, the word faqir can be interpreted as a general understanding of a person or a society that cannot improve its standard of living because it cannot meet the needs of resources in its life. Such as health, clothing or food in real society that affects weak countries or developing countries, in addition to developed countries (Wahid, 2021)

It is generally accepted that the word faqir refers to people who are in the lowest economic conditions. The word fakir comes from the word faqiq which means a person who breaks his back, that is, burdened in such a way that he cannot meet his needs. Fakir is a term for economic status in Islam, referring to a person whose life is very miserable (faqir or absolute misery) to the point of not having wealth or power to support himself. Fakir People are those who are unemployed or do not have a job to do. But that doesn't mean people

are lazy. But that means they try but fail. Technically, there are a number of people who do not have assets or jobs. Therefore, they cannot earn a living. (Nurzansyah, 2021)

Islam views faqiran as a problem of failure to meet basic needs in general. Islamic law considers that there are three basic needs (related to human life): clothing, food, and board. The three basic needs are clothing, food, drinks and board. This need is a basic need and is closely related to human existence and dignity. If these basic needs are not met, a person may become stressed, depressed, or the destruction of humanity (Beautiful, 2014)

Faqiran is very different from faqiran in Sufism. Because it comes from the word Faqir which means need. The faqir are those who feel that they are always in need of Allah. The faqir are not those who do not have the means to live. But he is a man whose heart is pure and free from lust and desire. In terms of faqiran, Bahri in fahrudin presents his view on the meaning of faqiran. According to Al-Ghazali in fahrudin: Faqiran is the loss of what is necessary. That means he really wants what he doesn't have. If a person has to lose something unnecessary, he is not called a faqir, if what he wants is available and can be obtained. Those who want it cannot be called faqir. Al-Jauziyah agrees with Al-Ghazali that he views the faqir as a people who must always rely on Allah, whatever their circumstances. And he also acknowledged the superiority of everything He had over what they had. (Fahrudin, 2021))

Wickedness is a high spiritual condition. Ibrahim ibnal-Khawwas in Fahrudin said: Faqiran is a robe of dignity That is the garment of the messengers of religion. That is the robe of the righteous. That is the crown of the believers. It is the jewelry of the believers. That is the stronghold of the obedient. It is a prison for sinners. Eradication of ugliness. It is an increase in goodness. Becoming a Target Successor level builder That is the pleasure of the Almighty. And it was the aura of good people who loved him. Faqiran is a symbol of a righteous person and a habit of a righteous. (Fahrudin, 2021)

According to Al-Ghazali (2013), it is said that a faqir who is honest and does not complain when facing the situation is the most important person. He was calm and satisfied with what Allah had given him. A faqir who is satisfied and honest will be rewarded. Meanwhile, the faqir who is greedy does not get a reward from his faqiran. He explained that the faqir and the qanaah will soon sit before Allah on the Day of Resurrection, namely the Prophet PBUH. The key to Paradise is to love the faqir and the needy because of their patience. "They are the ones who will sit with Allah on the Day of Judgment." (Iis Khoeriyah Alawiyah, 2013)

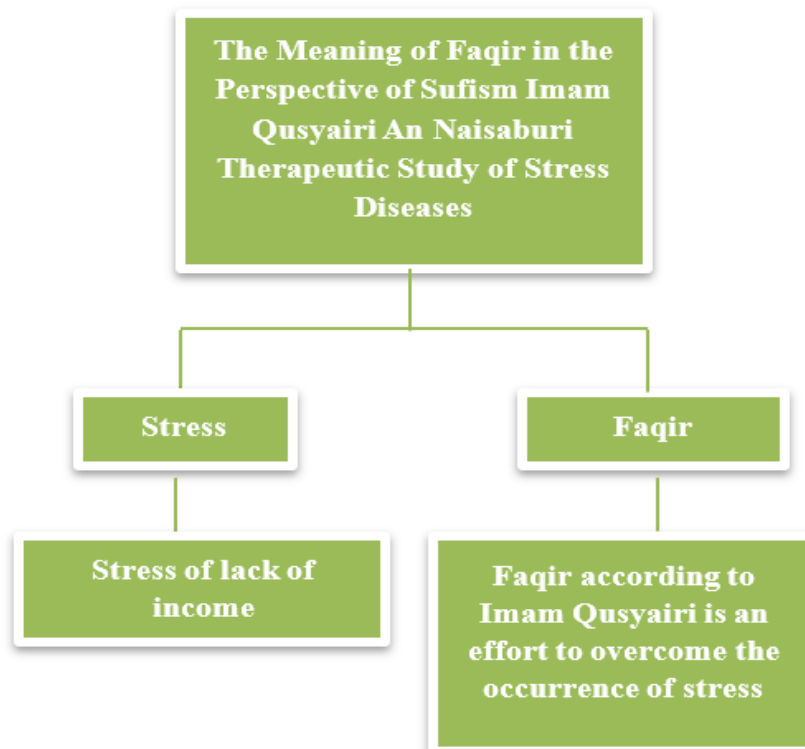
For Sufis, the word "faqr" means emptying the heart (takhalli) of all forms of entities. Except to maintain a relationship as a servant with his God. This word also refers to the feeling of needing God alone. And living a life sufficient for all things This is the meaning of faqiran as understood by the Sufis. Likewise, the understanding of the Sufis is not the understanding of faqiran that most people understand, it is a necessity, so they do not need to show their faqiris to others. When a person enters the dimension of faith and resignation, all intentions, desires and energies disappear. And there is nothing left but the power and power of God. The Sufis have worldly wealth; He may have thought it was just a fantasy. Because everything will definitely be lost and destroyed. At that time he will see nothing but Allah, will know nothing but Allah, will not think of anything but Allah, and will not believe in anything but Allah. Even though he was aware of his own weaknesses and weaknesses, he only sought refuge from Allah. And care more about others than caring about Allah SWT. (Imam Sibawaih El-Hasany, 2021)

Imam Qusyairi (2007) argues that faqir are those who are unable to do it to meet their needs They survived and did not commit any serious sins or transgressions. Both physically and mentally. So it's not just faqir. However, this group also includes people who are not pessimistic or desperate and cannot find any excuses. To overcome limitations in one's life. There are also people who maintain their faith and honor. Islam does not advocate faqiran but advocates the attitude of faqir in the sight of Allah. The bad faqiran is described in the hadith of the prophet that faqiran brings people closer to disbelief. A person who is rich before Allah shows faqiran in his religious knowledge. Islam encourages its people to be happy and prosperous (An-Naisaburi, 2007)

Some people who are experiencing financial difficulties have to work hard to make ends meet. To meet his needs These symptoms can cause mental distress to cause feelings of depression. Unmanaged stress can lead to depression. In addition to stress and depression, Many mental health problems also arise from financial problems, such as anxiety, pain, bipolar disorder. Not only mental health Stress and depression caused by faqiran can also weaken the immune system. Financial problems are a common pressure factor. And not being able to take care of your family or yourself can cause severe stress. Financial pressure is the main cause of stress (Fajar Rinawati and Sucipto Sucipto, 2019).

Sufism emerged in an effort to get closer to Allah. Sufism is not about faqiran and fatigue. To equate piety with faqir is a very bad thing. If faqiran occurs, Sufism can cure it. Knowing the causes and teachings of Sufism can create positive values. Sufism can increase the sense of "sharing," especially since the gap between the rich and the faqir is widening due to greater power. Sufi values used in spiritual development include patience, trust, sincerity, contentment, zuhud, and so on (Nurhaliza, 2023).

A way of Sufism that can be used to overcome stress. Prayer has a very powerful influence on the therapy of anxiety, anxiety, and personal problems. Praying sincerely is the intention to face and surrender oneself completely to Allah. And leaving behind all the worries and problems of life, one will feel calm, peaceful and serene. Second: One way to get closer to the Creator is through dhikr. Zikir has a relaxation power Helps reduce stress and provides peace of mind. Every prayer has a deep meaning. This can prevent the onset of stress. Third, the content of the Quran is expected to provide inspiration and encouragement for desperate depressed patients. (Muhimmatul Hasanah, 2019) .



### Section 1. Frame of Mind

The researcher took this discussion because of the very far difference between general faqir and faqir in Sufism. Faqir is generally interpreted as the absence of wealth and not being able to meet the needs of life which makes people who experience pressure to stress, while faqir in Sufism is not about worldly possessions but leaving everything in the world and only getting closer to Allah and faqir in Sufism can be a therapy for someone who experiences such stress. Sufism teaches how to get closer to Allah because everything in this world is by His will.

### RESEARCH METHODS

Research methodology is a method that focuses on investigating and tracing a deep and thorough problem to obtain, collect, process, analyze data and conclusions will be drawn to solve the problem or obtain knowledge that is useful for humans. This research method uses a qualitative method using a type of library research, which is a method of collecting data by understanding and studying theories from previous research related to this research. Gather information by researching various sources such as books, journals, articles, and previous theses. And the research that exists in the library from various reference sources has been thoroughly and comprehensively analyzed to support suggestions and ideas. This research mainly uses the document study method. Documentary or textual studies are studies that focus on the analysis or contextualization of written material. Media can include published notes, textbooks, newspapers, magazines, letters, films, diaries, manuscripts, articles, and more. The primary source includes research findings. Writings that show original research, writings that reflect the original work of researchers or primary sources in this study are data sourced from the book written by Imam Al Qusyairi An Naiburi, the book is entitled Risalah Qusayiriyah, Sources of Sufism Studies. Secondary data is data obtained from secondary sources or secondary data as required. Information obtained from sources other than the original source, including research information or data, such as books, journals, or documents related to the research. Data collection methods in documentary research can also be recorded in books, articles, and journals. Data analysis

techniques that explore, classify, label, and separate unnecessary data. And organize the data in a way that allows for final and reliable conclusions (Asmendri Milya Sari, 2020)

## RESULTS AND DISCUSSION

Imam Qusyairi's full name is al-Imam Abu al-Qasim Abdul Karim bin Hawazin bin Abdul Malik bin Talhah bin Muhammad al-Istiwai al-Qusyairi an-Naisaburi Ash-Shafi'i (Azri, n.d., 2020). Imam al-Qusyairi was a distinguished scholar in his time. In addition, he was also among the scholars who wrote many books. His most famous works are the book *ar-Risalah al-Qusyairiyyah*, the book *Lataif al-Isighal* and the book *al-Tahbir Fi syarhi Asmaillah al-Husna*. Imam al-Qusyairi died in the city of Naisabur in 465 AH/1072 AD. He was buried by the side of the grave of his teacher, Abu Ali al-Daqaq. For 60 days since his death, no one has entered his library, which is part of his honor. Until now, many visitors who have visited his grave have made a pilgrimage to the tomb of the al-Qusyairi family (Mulyana, 2021).

Al-Qusyairi is a Sufi who is very honest, sincere, loyal and devoted to the teachings of Sufism. He was a devout Sufi. This made him increasingly famous and popular as a Sufi, although he was known as a theologian, hafiz, and hadith expert. Linguist Literary Figures And writers, poets and letter writers His fame is known through his book *Al-Risalah* which describes the lives, teachings and works of previous great figures. And it has an effect in detail and completely. Moreover, the defense of Sufi practices also shows that the teachings of the Sufis are the same as the Ahl Sunnah. However, he criticized the Sufis of his time for their tendency to wear the clothes of the faqir. Because of their different behaviors, Al-Qusyairi emphasized that internal health is more important than outward appearance. By following the Quran and Sunnah. (Hollis, 2023)

His most famous work is the book *ar-Risalah al-Qusyairiyyah*. *Risalah al-Qusyairi*. It can also be said that the best and most complete parenting style is Sufism. This study is based on an analysis of the differences in the principles of Sufism and its pioneers from the Salaf period of the second century Hijri to the time of Imam Qusyari. The concepts of Sufism are presented chronologically, with each chapter beginning with a quote from the Quran and Hadith and outlining various topics. Each chapter begins with the Quran and Hadith, and discusses Sufism based on the first-hand accounts of the Sufis. It is clear that the Sufi point of view is not present in the story, and this is contrary to the wishes of the Qusari scholar who wrote the story, who wanted to get rid of all aspects of Sufi thought. The oblivion of Ih Abul Karim Khawzin al-Qusayri Al-Naisaburi al-risla is not the only book by al-Qusyairi, but there is no doubt that al-risla is considered by scholars to be the foundation of Sufism. Physics through study. This foundation seems to have been the religious foundation in the debates between the Sufis. Therefore, Qusyairi conveyed to them that true Sufis are not those who know and practice the true truth, but those who follow the Qur'an and Hadith without contradicting each other. (Isma Padly Hizry Etc, 2023)

Furthermore, if we look closely at the text below, there are three reasons why Qusyairi wrote this book: First, few people follow the teachings of their traditional Sufi teachers. Therefore their lives are far from faith. He did not think about the consequences of sin. Or something that is not a sin Or about prayer and fasting But he is very far from Islam and the Sunni sect. Anyone who forgets the pure Dharma, will not be pure. Therefore they do not hate those who oppose Sufi doctrine. Yet they strengthened and promoted Sufism, which they hated. Third, many people oppose and oppose Sufism or the teachings of Sufism. They oppose and oppose the Sufi sect with shameless and dangerous words. This is important for three reasons. It is clear from its contents that the purpose of this Treatise was to inculcate divinity and esotericism in the local Sufis and to advance the development of spirituality. (Ali Mashar, 2023)

### Faqir in the Perspective of Imam Qusyairih

In the Sufi view, A faqir is a person who achieves nothing but Allah. Feeling rich only because of Allah And I don't feel comfortable without him. Sincerity in faqiran that is only addressed to Allah SWT That is what makes a person who is truly faqir do not want to ask for something from others because he feels that he is rich enough with what he has received from Allah. This position also encouraged him to avoid debates on religious issues. So that the faqir is a person who has no animosity towards anyone. And if he had enmity with someone, He would remain silent. The purpose of this explanation is to free the Sufis from hypocrisy. Take care of your honor by begging And don't rush into arguing about religion. From a Sufi point of view, Kefaqiran means not demanding more than what we already have. Do not make a living Except to carry out mandatory duties. Not asking is not something we have in us, but if we give, we receive, not asking, but not refusing. (Saif El Din, 2019)

Ahmad bin Issa Al-Kharraz was asked: Why do rich people enter paradise after faqir? He replied: "For three reasons," these poor people begged God to test them with the things they hated and did not want in this world. The first three groups who will enter heaven are: Martyrs A servant who does not bear the burden of this world because he obeys God. And the faqir who are spared from the forbidden things in the world because they are married. People who do not have enough energy to meet their daily needs yet they persist and do not commit any serious sins or transgressions. Both physically and mentally Not only faqir. However,

this group also includes people who are not pessimistic or desperate and cannot find any excuses. To overcome limitations in one's life. There are also people who maintain their faith and honor. Allah said to Moses: "If you see a righteous man, ask him as you would ask a rich man." Otherwise, plant everything I have taught you. (An-Naisaburi, 2007)

People talk about faqiran and wealth. Which is better? Someone asked Master Abu Ali al-Daqaq and he replied: "In my opinion, the most important thing for a person is to obtain daily food. Then he has to take care of that factor in these circumstances." It is clear that Islam does not support righteousness. However, it encourages the attitude of faqir towards Allah. Islam hates wickedness very much. The bad faqiran is mentioned in the noble hadith that faqiran brings people closer to disbelief. People who are rich in the eyes of Allah Faqir in Islamic knowledge encourage his followers to be happy and prosperous. Man's obligation as servant and successor will not be able to be fulfilled if there is no building to support it. Such as mandatory prayers with clothes that cover the awrah, mosques, water to wash the body, and so on because nothing is free. If we try to overcome faqiran, but still have to suffer, it takes patience and surrender. Tolerance in faqiran, thanking Allah for his efforts to maintain his religion, hiding his faqir, feeling satisfied with Allah in his faqir, dissatisfaction or dissatisfaction with anyone other than Allah, and worrying about losing the opportunity to find happiness in faqiran, just like a rich man who is worried about losing the opportunity to enjoy his wealth. (An-Naisaburi, 2007)

### **Faqir Therapy In Sufism For Stress Illness**

The term faqiran is also often found in Sufi terminology as part of Sufi practice, which is the ability to achieve spiritual perfection. Even the Sufis had to behave as if they lacked material possessions. To face the temptation of life, the same rules of faqiran are then more accepted in Sufi practice. And engaging with local religions in India that often absorb religious practices, such as Sufi practices. In the Sufi view, A faqir is a person who achieves nothing but Allah. Feeling rich only because of Allah And I don't feel comfortable without him. Sincerity in faqiran that is only addressed to Allah SWT makes people who are truly faqir do not want to ask or beg for anything from others. Because he feels rich in what he has received from God. This position also encouraged him to avoid debates on religious issues. So that the faqir is a person who has no animosity towards anyone. And if he had a grudge with someone, he would remain silent. The purpose of this explanation is to free the Sufis from *riya*, to keep their honor from begging, and not to be in a hurry to argue about religion. From a Sufi point of view, Kefaqiran means not demanding more than what we already have. Do not earn a living except to carry out mandatory duties. Not asking is not something we have in us. But if we accept, We don't ask, but we don't refuse it either. (Vera Ayu Oktoviasaari, 2022)

The faqir are those who remain silent when there is nothing. And when he gets something, he also finds that others deserve it more than he does. So it's easy to let go of that. Poverty is like a sea of difficulties. And no matter what the difficulties are, what happens to the sea is glory. A faqir who is satisfied and honest will be rewarded. Meanwhile, the faqir who is greedy does not get a reward from his faqiran. The key to Paradise is to love the faqir and the needy because of their patience. Faqir people who are considered as a group in Sufi have a different meaning from the meaning of faqir people from the point of view of Islamic jurisprudence. In Islam, the faqir often refer mainly to the verses that determine who is entitled to receive zakat. Meanwhile, faqiran in Sufism is an inner attitude that feels a great need for Allah, feels helpless and has nothing, because everything belongs to Allah. Either he didn't have the slightest wealth or he had everything for the Sufis. The faqir feel that they have nothing. Because everything that a person has belongs to Allah alone. The faqir is the purity of the soul that is the essence of self-realization. May your soul be united with Allah. The union is like a drop of water falling into the ocean. In short, he cares so much about God that he forgets that God exists. (Alfan Alfian, 2020).

The Sufis interpret faqir as emptying the heart (rejection), the realization of needs only to Allah SWT. Therefore, Sufis do not need to show their faqirs to others. For Sufis, the term fakir is not something that most people understand. And that means that "shortcomings", wickedness and human needs are not reasons to be hated. These two things are the path to glory according to the consciousness of righteousness. Remember that desire and faqiran are what is in the mind of Allah SWT. It is a form of absolute wealth called true wealth. The Sufis strive to achieve simplicity and escape from the luxuries of life. By preferring hunger to satiety and choose less but more. The Sufis have abandoned their honorable position. In the eyes of mankind the Sufis have abandoned their position and status. And pour out your love for others. And be friendly, polite and humble. (Siti Jamila Amin, 2019)

The state of faqiran in Sufi teachings and the purpose of purifying the mind from worldly attachments The faqir in question are those who want nothing but Allah. Faqiran means having nothing. Or if you already have something, you shouldn't have it. This word has the same meaning as the word Allah. Although they put the interests of many people first, not just their own, although they have the problem of the attitude of the Sufis towards the faqir, is not asking for more than what they have. Do not ask for anything urgent except to carry out a task. Not asking but not refusing, so the faqir teach us different qualities. Toward God's Pleasure

And these negative traits show us the importance of standing firm. Whether it's about money, work, or other things (Sitti Jamilah Amin, 2019)

Maqam faqir, one of the fundamental concepts in Sufism, is associated with makhomat. Especially in its symbolic depiction, even the term fakir is used as a symbol of mysticism or authorship. And it is often likened to a trader or herbal medicine. The faqir are the ones who are closest to their Allah. A stranger to him And he is no longer connected to the world. In Sufism, a poor person is a person who is no longer connected to the world. Only connect with God. (Sari Wuladari et al., 2022)

In general, anxiety is a fear or something that is suppressed by a person. This happens because there is a difference between what we expect, what is real, what we want physically and spiritually. If there is no balance and one's physical and spiritual needs are not met, they can suffer. Stress is a person's response to various stressors. Unfortunately, anxiety can get worse if you can't manage the negative emotions you're experiencing. For many people, fear is the wrong word. But fear forced me to be the best. Stress is an automatic response to a stressful situation or other demands. There are many reasons for stress, such as the work environment, the support of the employer, the workload, and so on. As mentioned earlier, anxiety is a life-threatening change or event. You can face a lot of problems. Not everyone experiences problems in the same way due to different perceptions (everyone views events/problems differently). (Scott, 2010)

Stress is the body's response to stress and everyday events. Stress is an erratic response to biological needs. People who are depressed may behave differently than people who are not depressed. Therefore, these symptoms occur in people suffering from physical and mental illnesses. Physical symptoms experienced by patients include rapid heart rate and blood pressure, fever, headache, numbness in the limbs, difficulty breathing, dizziness, sexually transmitted diseases, (Sukkadianto, 2010).

Stress is a condition that makes a person want to do something. Everyone, both men and women, has experienced stressful situations, such as gender, where they live, income, or a parent's job. And child identification numbers affect stress levels Some people with financial problems have to work hard to make a living. These symptoms can cause mental distress to cause feelings of depression. Unmanaged stress can lead to depression. In addition to stress and depression, many mental health problems also arise from financial problems, such as anxiety, a sense of qanaah, and stress disorders. Not only mental health, stress and depression caused by a lack of income can also weaken the immune system. Financial problems are a common cause of stress. Not being able to take care of yourself or your family can lead to severe stress. (Marlyn Triyana et al., 2015)

Sufism emerged in an effort to get closer to Allah. Sufism is not about faqiran and fatigue. It is very wrong to associate error with faqiran. If faqiran occurs, asawuf can cure it. Knowing the causes and teachings of Sufism can create positive values. Sufism can increase the sense of "sharing," especially since the gap between the rich and the faqir is widening due to the greater power of talent. Sufi values applied to spiritual development include patience, surrender, sincerity, contentment, perseverance, and others. (Nurhalisa, 2023)-

Islamic psychotherapy that can be used to overcome stress includes prayer and dhikr of the Qur'an. (Hasna, 2019)

### Prayer

Prayer has a very extraordinary influence on the therapy of anxiety. Anxiety and stress that exist in humans with prayer. The intention to face and surrender completely to Allah SWT and leave all worries. In life, make people feel calm, peaceful and at peace. Feelings of anxiety, stress, worry and confusion will become a heavy burden in his life and will go away on his own. The relationship between a person and Allah during prayer creates a great spiritual power that significantly affects and changes his physical and mental state. This spiritual energy often helps relieve stress. Eliminate weaknesses and can cure various diseases

### Zikir

One way to get closer to the creator is through his remembrance. Men have the power of relaxation. Helps reduce stress and provide peace of mind. Each prayer has a deep meaning that can prevent tension from arising. The first reading of the first reading, namely Laillahailallah, means that there is no god who deserves to be worshipped except Allah SWT. Faith: People who have high spiritual abilities have strong faith in their God. The second reading, namely Astagfirullahaladzim, is the process of dhikr by saying sentences that contain jahr letters, such as the sentences of monotheism and istighfar. The third reading is Subhanallah, Allah is holy as if Allah is holy from all reprehensible qualities. "Pure from imperfection," this holy God also felt awe of God's creation. God is holy and merciful. God is holier than miserliness. The 4th reading is Alhamdulillah, an expression of gratitude for the needs that Allah has provided. The impact of gratitude on health and one of the implications is what is learned. He proved that the impact of stress on health can be reduced by increasing gratitude to God. 5th Reading: Allahuakbar. Which shows the greatness of Allah's power. The greatness of Allah's wealth and the greatness of Allah's creation lead to the emergence of an optimistic attitude. An optimistic outlook is a new source of spiritual energy in life. And it helps to

eliminate feelings of hopelessness when a person faces a situation or problem that disturbs the soul, such as illness, failure, depression, and other mental disorders such as stress.

### The Quran

The Qur'an has many values, such as values related to faith, worship, science, stories, philosophy, and also human relationships as individuals and as a society. We hope that the content of the Quran can inspire and encourage depressed patients who are experiencing despair. (Hasna, 2019)

### Implications of Faqir's Understanding

#### Faqir in Society

Faqir people are those who do not have money or legal means to earn a living. And unable to finance their own lives and other expenses of those whom he supports in a simple way, the definition of a faqir is a person whose income is less than half of the cost of living for himself and his family. A faqir is a person who has nothing but money. And a faqir is a person who has nothing but money. A faqir is a person who has no property at all. People who have possessions such as a simple house. Still considered faqir or destitute If the basic needs of life are not met (Ahmad2 & 1&2Central, 2019). Some people who experience financial problems he has to work hard to meet his needs. These symptoms can cause mental distress to cause feelings of depression. Unmanaged stress can lead to depression. In addition to stress and depression, many mental health problems also arise from financial problems, such as anxiety, a sense of qanaah, and bipolar disorder. Not only mental health Stress and depression caused by faqiran can also weaken the immune system. (Zuhdiyaty & Kaluge, 2017)

#### Faqir in Sufism According to Imam Qusyairi

The faqir in general are very different from the faqir of Imam al-Qusayari. Where people often talk about faqiran and wealth one asks Guru Abu Ali al-Daqaq and he replied: "In my opinion, the most important thing is if one receives daily sustenance. It is clear that Islam does not promote faqiran. But it encourages righteousness in the eyes of Allah. Islam hates wickedness very much. The evils of faqiran are mentioned in the hadith of the Prophet (peace and blessings of Allah be upon him) that faqiran brings people closer to disbelief. A person who is rich in the eyes of Allah, shows faqiran in his religious knowledge. Islam promotes happiness and well-being among its people. (An-Naisaburi, 2007)

Ibrahim bin al-Maulid asked Ahmad bin Allah: when is it right for a faqir to be called a faqir? "If there is no more," Ahmad replied, "how is it clear?" "If he has something, he doesn't take it. If he has nothing he is willing to accept it." True faqiran occurs when a faqir does not want anything when he is a faqir. Except because he was forced to go to a person who was able to make him a faqir, Abdullah bin Mubarak said: it is better for a person to make himself a faqir. A person will show others that he is rich even though he is a faqir. Rather than being a faqir. (Abu Al-Qasim Abdul Karim Hawasin Al-Qasyairi An-Naisaburi 2007)

كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا

"Wickedness almost makes you a disbeliever." Professor Abu Ali al-Daqaq then explained what would or would not be a disaster. It depends on the benefits and status of it. If the important thing is more in mind: The number of disasters that occur is likely to decrease. Like faith: If faith is the most honorable thing, the opposite is unbelief. However, if faqiran can be staked in reality, only to eliminate the danger of disbelief "faqiran is the most precious creation." (Abu al-Qasim Abdul Karim Hawasin al-Qasiri al-Nishaburi 2007)

This hadith is very weak. And even if it is proven to be meaningful, it returns to the meaning of the faqiran of the heart. Which leads to dissatisfaction and fear. And it causes dissatisfaction with the destiny and destiny of Allah. And denial of separation from Allah SWT. The owner of the heavens and the earth, the Prophet PBUH said, "Wealth does not lie in the abundance of this world. But that wealth lies in the wealth of the soul". In fact, there are many saheeh hadiths from the Prophet (peace and blessings of Allah be upon him). Who talks about the goodness of the faqir and those who have no money. As long as they are able to endure their wickedness and fear Allah SWT. Al-Junaid said: If you meet a faqir, be kind to him. Don't educate him. Because love might make him weaker. Although science can drive him mad, O Abu al-Qasim, is there a faqir who becomes savage because of his knowledge? Someone asked, "Yes, if a faqir is truly aware of his faqir, then you educate him. It will melt and crumble like lead that melts in the fire." (Abul Qosim Abdul Karim Hawazin Al-Qusyairi An-Naisaburi, 2007)

Faqir and the rich are topics discussed by Sufi scholars with Yahya bin Mu'az. When asked about the truth, he replied that righteousness and wealth in the future cannot be measured. But patience and gratitude can be measured. "So pay attention to gratitude and patience." Abu Bakr bin Thahir said: One of the characteristics of a faqir is that he has no desire. "If he wants to, he won't go beyond the limits of his will." Unless the number is sufficient," Abu Bakr al-Mishri said when asked about sincere faqirs. Who had nothing at all and he wasn't leaning towards either party. Ahmad al-Nuri said that if the faqir did not exist, he would be silent. "If he has something, he'll spend it and put others first." Khari al-Nasaaj said: I came one day. I went to the mosque and suddenly there was a faqir in one of the mosques. When he saw me he hugged me and

said, "Sir, please have mercy on me." My suffering is really heavy. "What test?" "I lost the test (ballaq)." "I'm now strong and healthy." I saw him open something that contained his treasure. Muhammad bin Umar al-Warrak said: The faqir are happy in this world and the hereafter. People asked in astonishment. "How is that possible?" They said. "He is happy in this world because the Sultan does not demand tribute from him. And he will be happy in the Hereafter, for Allah will not hold him accountable." (Abul Qosim Abdul Karim Hawazin Al-Qusyairi An-Naisaburi, 2007)

Sufism emerged in an effort to get closer to Allah. Sufism is not about faqiran and fatigue. Comparing faith with faqiran is a very bad thing. If faqiran occurs, Sufism can cure it. Knowing the causes and teachings of Sufism can create positive values. Sufism can increase the sense of "sharing," especially since the gap between the rich and the faqir is widening due to the greater power of talent. Sufi values applied to spiritual development include patience, surrender, sincerity, contentment, perseverance, and others. (Zulheri, 2023)

So when a person is under pressure because he is considered a faqir in the eyes of society, this can be cured by the methods used by Sufi faqir who follow the teachings of Sufism.

## CONCLUSION

From the author's discussion above, it can be summarized as follows: the word "faqiran" is a word that is often used to describe a social condition where people are unable to meet their daily needs. Stress is pressure or what a person feels. Financial problems are a common cause of stress. Not being able to take care of family or yourself can lead to severe stress. According to the teachings of Imam Al-Qasiri, endurance in faqiran is gratifying Allah for our efforts to preserve religion and hide faqiran if faqiran occurs according to the teachings of the Sufis, faqir people can also seek treatment. Knowing the reasons and teachings of Sufism can provide positive values that can be used to overcome stress through prayer. Remembrance of Allah and reciting the Quran.

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