

THE CONCEPT OF MEGALOMANIA THERAPY ACCORDING TO IBN QAYYIM AL-JAUZIYYAH

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ABSTRAK

Megalomania adalah kondisi di mana seseorang memiliki kepercayaan yang berlebihan terhadap kemampuan dan kekuatannya sendiri, dan merasa sangat superior terhadap orang lain. Ibnu Qayyim, seorang cendekiawan Muslim abad ke-14, menulis tentang megalomania dalam karya-karyanya. Menurut Ibnu Qayyim, megalomania adalah hasil dari sikap seseorang yang terlalu merasa puas dengan dirinya sendiri dan merasa tidak membutuhkan pertolongan atau bantuan dari orang lain. Orang-orang yang menderita megalomania biasanya memiliki rasa ego yang tinggi dan merasa bahwa mereka adalah orang terbaik di dunia. Mereka juga sering merasa bahwa mereka berhak atas kehormatan dan kemakmuran yang lebih dari orang lain.

Ibnu Qayyim menjelaskan bahwa megalomania merupakan penyakit hati yang dapat menyebabkan seseorang terjerumus ke dalam kejahatan dan kemungkaran. Megalomania dapat menyebabkan seseorang merasa tidak tunduk pada hukum dan aturan, dan merasa bahwa mereka dapat melakukan apa saja yang mereka inginkan tanpa memperdulikan konsekuensi negatif yang mungkin dihadapi. Megalomania juga dapat menyebabkan seseorang menjadi irasional dan tidak mampu memahami kebutuhan orang lain, sehingga seringkali menyebabkan konflik dan pertentangan dengan orang lain.

Untuk mengatasi megalomania, Ibnu Qayyim menyarankan agar seseorang harus memperbaiki sikap dan pandangan mereka terhadap diri sendiri dan orang lain. Seseorang harus mampu menerima kekurangan dan kelemahan mereka, dan tidak merasa terlalu merasa puas dengan dirinya sendiri. Selain itu, seseorang juga harus mampu memahami dan menghargai keberadaan orang lain, serta tidak merasa superior terhadap orang lain. Dengan demikian, seseorang dapat menghindari terjerumus ke dalam megalomania dan menjadi pribadi yang lebih baik.

Kata Kunci : Psikoterapi Islam, Terapi, Ibnu Qayyim, Megalomania

ABSTRACT

Megalomania is a condition in which a person has excessive confidence in his own abilities and strengths, and feels very superior towards others. Ibn Qayyim, a 14th-century Muslim scholar, wrote about megalomania in his works. According to Ibn Qayyim, megalomania is the result of the attitude of a person who is too satisfied with himself and feels that he does not need help or help from others. People suffering from megalomania usually have a high sense of ego and feel that

they are the best people in the world. They also often feel that they are entitled to more honor and prosperity than anyone else.

Ibn Qayyim explained that megalomania is a heart disease that can cause a person to fall into evil and evil. Megalomania can cause a person to feel less subject to laws and rules, and feel that they can do whatever they want regardless of the negative consequences that may be faced. Megalomania can also cause a person to be irrational and incapable of understanding the needs of others, thus often causing conflicts and conflicts with others.

To overcome megalomania, Ibn Qayyim suggested that one should improve their attitudes and views towards oneself and others. A person must be able to accept their shortcomings and weaknesses, and not feel too satisfied with himself. In addition, a person must also be able to understand and appreciate the existence of others, and not feel superior to others. Thus, one can avoid falling into megalomania and become a better person.

Keywords : Islamic Psychotherapy, Therapy, Ibn Qayyim, Megalomania

1. INTRODUCTION

In this modern age where globalization and modernization are so fast that it has many implications for human life. On the one hand, it offers benefits in supporting human activities, even on the other hand, it has a bad impact on humans.

With such a rapid era of globalization and modernization, many diseases that can be diagnosed and cured with superior medicines using sophisticated medicines, the development of science makes it possible to clarify and identify such diseases further. There are diseases caused by medical things such as viruses, bacteria and bacilli, so medicines are used to treat them.

However, among the diseases suffered by the community, there are diseases that are still little known to some people. There are also those who consider the disease a taboo, namely mental illness or mental disorder. As a result, people who suffer with this condition usually left unattended tend to be neglected and do not get proper treatment. Sometimes they are laughed at and even ridiculed by the locals. A mental or mental disorder caused by the soul or heart of the individual, where the individual is seen physically not exposed to viruses or bacteria, but the individual is actually sick.

The common symptoms of a sick soul can be seen from several aspects, including feelings of anxiety, envy, fear, and pride. His mind is unclear, his behavior tends to want to do negative things, and his physical health is impaired. Religion will be the antidote, as human diseases cannot always be cured with medicines and sophisticated medical devices such as psychiatric disorders, delusions and megalomania. According to Zakiah Daradjat, the treatment of mental illness with (therapies) of religious beliefs that he believes in, can be treated faster and better than mental illnesses that are only treated by applying modern methods.

To respond to the discussion above, it is necessary to see how the solutions offered by Islam in dealing with various problems faced by Muslims, especially those of a psychological nature. The role of religion in improving mental health is practically applied in psychotherapy. In fact, the Islamic world applies Islamic psychotherapy to help human well-being. This was done by Ibn Qayyim.

Islamic psychotherapy is needed on the basis of the perspective of Muslims, where the source of knowledge and knowledge is sourced from the Koran and Assunnah. Where in both sources, Allah, the creator of man has provided the best solution to man's psychological problems. In fact, the Muslim world has applied Islamic psychotherapy to help people be happy. One of them has been implemented by Ibn Qayyim.

Ibn Qayyim was considered appropriate by the researcher and was able to answer the problems in this study, considering that many of his works were very attentive and paid great attention to psychiatric and mental problems. In this study, it aims to examine the concept of Ibn Qayyim in megalomania therapy.

Contrary to the background of the problem above, there are several points that the author formulates part of the research agenda that will be studied *first*, what are the meanings, indicators, features and causes of Megalomania disorder?. *Second*, what is the psychotherapeutic method of Ibn Qayyim Al-Jauziyyah?. *Third*, how is the implementation of the concept of Ibn Qayyim Al-Jauziyyah in Megalomania therapy?.

Adjusted to the formulation of the problem above which is the purpose and this research is *first*, describe the meaning, indicators, characteristics and causes of Megalomania disorder. *Second*, describes the psychotherapeutic methods of Ibn Qayyim Al-Jauziyyah. *Third*, explain how the implementation of the concept of Ibn Qayyim Al-Jauziyyah in Megalomania therapy.

2. METHODS

This research chose to use qualitative (*Library Research*). Researchers in this case use a lot of books, archives, old documents, journals, notes, film-photography documentation, monographs, statistical documentation, diaries, letters, and others.¹

This study used documentation and interview techniques. The documentation technique is carried out with the aim of obtaining some data and information related to problems regarding the concept of ibn qayyim therapy in dealing with Megalomania disorders. The application of documentation techniques is data collection where researchers investigate written objects such as books, magazines, documents, regulations, and so on.²

This research explores descriptive analysis techniques. descriptive analysis method, which is an effort to collect and compile data, then an analysis of the data is carried out.³

Descriptive analysis, namely the data collected is in the form of words, pictures and not numbers. This is due to the presence of the application of qualitative methods.⁴ That is where a process is carried out in order to systematically find and compile data obtained from the results of data collection, both in the form of books, records, and other documentation by organizing data into categories, describing into

¹ Bungaran Antonius Simanjuntak & Soedjito Sosrodiharjo, Metode Penelitian Sosial (Edisi Revisi), (Jakarta : Yayasan Pustaka Obor Indonesia, 2014) hlm. 8.

² Suharsimi Arikunto, Manajemen Penelitian (Jakarta: Rineka Cipta, 1993),hlm 158.

³ Winarno Surachmad, Pengantar Penelitian Ilmiah Metoda dan Teknik (Bandung: Tarsito, 1990),hlm 139.

⁴ Lexy J. Moelong, Metodologi Penelitian Kualitatif (Bandung: Remaja Rosdakarya, 2014),hlm 11.

units, compiling into patterns, choosing which are the most important and which will be studied, then conclusions are made so that they are easily understood by oneself or others.⁵

In this case, the method that has the meaning of describing or describing clearly, is easy to understand after conducting an analysis process on the topic of Ibn Qayyim's therapeutic concept problem in dealing with Megalomania disorders.

3. RESULTS AND DISCUSSION

3.1 Ibn Qayyim's Therapeutic Concept

According to Ibn Qayyim the soul is divided into three elements, namely *nafs muthmainnah* (calm soul), *nafs lawwamah* (regret soul), *nafs amarah* (angry soul).⁶ In a person the soul will lean towards one of them. Megalomania belongs to the soul of *lawwamah and anger*. Ibnu Qayyim does not say about megalomania but the author compares the characteristics of megalomania with what characteristics of the soul mentioned by Ibnu Qayyim.

Ibn Qayyim explained: "All favors both in the form of obedience and worldly pleasures come from Allah alone. Kita knows (believes) that what God wills (surely) will happen and what God does not want will not happen. All good (the charity of the shaleh we do) is including God's favor (because it is He who makes it easy for us to be able to do it), so that we will always ask that Allah bestow the strength to always remember and be grateful for these favors so that didn't decide on the favor. Remembering that all those favors come from God and only because of His gifts, then to be able to remember and be grateful for them we need Allah's guidance."⁷

⁵ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung:Alfabeta, 2015), hlm 244.

⁶ Ibnu Qayyim Al-Jauziyyah, *Alam Roh*, Translate. Khalid Abdullah, Nur Rahman, Mukhlas (Surakarta: Penerbit Insan Kamil, 2020), P. 421

⁷ Ibnu Qayyim, *Fawaidul Fawaid*, terj. A. Sjinqithi Djamaluddin (Jakarta : Pustaka Imam Asy-syafi'i, 2012).hlm. 99-107

Just as sin is a form of abandonment or neglect of Allah towards His servants. Had Allah not cleansed a servant of the vices that made him sin, surely the servant could not have cleansed himself. Therefore, every servant is in dire need to kneel and plead with Him to be saved from all things that lead him to sin. And when the servant has committed a sin on Allah's destiny then he also needs to stand on his knees and pray that God will spare him from all his consequences and punishments.⁸ So from this Ibn Qayyim concluded three main things that a servant needs, namely gratitude, asking for welfare and truly repenting.⁹

According to Ibn Qayyim, the cause of Allah's neglect and Taufik goes back to whether or not a creature deserves it. Allah created them with different readiness and ability to receive knowledge. As an illustration, if the condition of a person's soul as it was first created and left empty without charge (good or bad), then the causes of Allah's neglect to it come from the soul itself. The reason for the descent of Taufik is that God made the servant's soul worthy to receive His favor. That is, the causes of the Taufik originated from Him and thanks to His gifts. However, both causes remain God's creations.

Even when likened, the creation of these two causes is similar to Allah's creation of the earth. There is land that is suitable for planting herbs and some that is not. Allah created a tree that can bear fruit and that can't. Allah created bees capable of producing multicolored honey whereas beetles cannot do that. Similarly, Allah created a good spirit, one that is worthy to think, give thanks, love Him, glorify Him, worship Him, and counsel His servants. And He also created a bad spirit, that is, one that is not worthy of all these good qualities and is only worthy of receiving the opposite.¹⁰

Every good that a person has even all intelligent living beings departs from the integrity of life and its light. For that a good comes from life and light. Allah said:

⁸ Ibid

⁹ Ibid

¹⁰ Ibid.

“Can those who had been dead, to whom We gave life and a light with which they can walk among people, be compared to those in complete darkness from which they can never emerge?¹¹ That is how the misdeeds of the disbelievers have been made appealing to them.” ?”(QS. Al-An'am (6): 122)

Ibn Qayyim said: "(In the above verse) Allah Ta'ala combines life and light. With life a person has strength, hearing, sight, shame, self-esteem, courage, patience, as well as all other noble qualities. With life, a person can love and hate ugliness. The stronger the life he has, the stronger these traits are, but the weaker the life, the weaker the traits. His shame for various vices corresponds to the degree of life in him".¹²

A healthy and living heart, when faced with various vices, will hate to stay away from it because of the character it has. He will not turn to that ugliness. It's different from a dead heart. He can't tell the difference between good and bad. Likewise, a heart aches due to martyrdom. Because of his weakness, he liked the ugliness that was confronted by him, according to the degree and weakness of the disease.

Similarly, when the light and light of the heart are strong, he can see the picture and nature of knowledge according to the original. With his light, he knows good goodness, while with his life he loves that goodness. So it is against the badness of ugliness.

The heart is likened to a king who has the authority to regulate organs. All organs of the body are subject to his commands. The Messenger of Allah said

¹¹ The Quran often compares disbelief to death and blindness whereas belief is compared to life and the ability to see.

¹² Ibn Qayyim, *Ighatsatul Lahfan*, p 31

“Remember that inside the body was a lump of meat. If he is good, then so is the whole body. If it is damaged, then it also damages the entire body. Know that it is the heart (heart).”¹³

Ibn Qayyim classified the heart into three, namely *qolbun salim* (healthy heart) is defined as a heart that is free from the shah, a desire that is contrary to the command of allah, a sick heart is a heart that has life but there is disease. He sometimes seems to be alive to him, and sometimes also diseased, dead heart is the opposite of a healthy heart, a heart that has no life heart that only quells lust.

Megalomania tends to be a sick heart and a dead heart where the characteristics of megalomania are that there is a disease of feeling superior even though it looks ordinary it is in accordance with the sick heart that there is a disease in it. A critical megalomania is found in him a dead heart he does not care about others anymore whose heart there is only the creed of feeling himself greatest regardless of the others.

In the heart of pain there is a demon who always whispers to his deception that he may always be in the grasp of the devil. Therefore, to find out heart disease and how demons give deception to people with megalomania, it is necessary to classify heart disease with indications of megalomania. Among the classifications are:

First, people with megalomania are haughty who are supported by a strong ego of superiority, greatness, have great relationships and strength, have no empathy and even often exploit others and take advantage of them. Satan whispered in his heart a selfish attitude that gave rise to the sickness of takabur, the pride in his heart which felt great self.

¹³ HR. Bukhari no. 52 dan Muslim no. 1599.

Second, people with megalomania have excessive concern for other people's reactions to their words or deeds. If the reaction of others is negative, then the person with megalomania will consider that there is a problem in the person. Feel entitled more and insane praise others. Satan whispered to him to always show off everything that is oriented towards the human view so that in his heart there is a disease of riya'.

Third, people with megalomania feel versatile, sometimes they test others by comparing others with themselves so that they look more than others, cannot admit mistakes or learn from narcissistic mistakes and self-image. With the indication that Satan whispered and tempted himself into his heart to be proud of himself so that it lodged in his heart the disease ujub that he boasted of himself.

A person who is affected by a disease is not directly affected by the disease but there is a cause as well as with people with megalomania there are causative factors that have been explained in the previous chapter with what factors are the causes of megalomania. Heart disease also has factors that cause a heart to become painful, namely

First, syubhat is mixed with goodness and spirituality so that it is difficult to recognize goodness even if mastered by syubhat he will believe in a goodness as a good

Second, the shahwat of a man who obeys his passions continuously will be blinded by his passions to the point of not being able to see a good which is one of the weapons of satan in carrying out his deception so that the human heart hurts.

If the heart is affected by a factor that causes the heart, the disease will increase and vice versa if it can avoid the causative factor of heart disease, it will survive heart disease. The Prophet said:

"The slanders cling into the heart like a mat (woven), a bar. Whose heart loves him, undoubtedly a black noktah arises in his heart. And whose heart denies it, undoubtedly arises a white noktah in it, so that it becomes two hearts (which are different). (The other heart) is jet black like an inverted jug, knowing no goodness, nor denying impudence, except that which is loved by its lust. (The other heart) is white, there is no slander that harms it as long as there is heaven and earth." ¹⁴

According to Ibn Qayyim in the hadith above the Messenger of Allah equates the heart affected by continuous slander a little bit like weaving a mat, that is, knitting it little by little. The Messenger of Allah divided the heart into two in response to the first slander, the heart was affected by the slander he loved the slander, like a coral flower that absorbs water, therefore a black noktah arises in the heart, the heart continues to absorb slander until it becomes jet black and upside down, as he said "like a jug the inverted one". When the heart becomes jet black and turned upside down, it will face two disasters and a disease that harms it until it can become destruction. ¹⁵

First, it looks at the good as the bad. Until he can't see the good and bad of things. Even the chronicity of the disease regards the good as bad as the opposite. Secondly, he made lust a guide to life, always obeying lust.

Second, a white heart radiates the light of faith that can be a lamp in illuminating. When a white heart confronts slander it denies and rejects it, so that its heart becomes a lamp light radiating and getting stronger.

Avoiding megalomania disease then we need to know the causative factors of megalomania disorders so that we avoid it as well as heart disease, as stated above, if you want to avoid megalomania disorders, you should avoid these causal

¹⁴ HR. Muslim dan Ahmad

¹⁵ Ibnu Qayyim, *Ighatsatul Lahfan*, p 12

factors. However, if you have been exposed to megalomania disorders, it is necessary to treat megalomania disease.

One of the ways in treating megalomania disorder is with psychotherapy, in this case treatment with Islamic psychotherapy with the concept of Ibn Qayyim Al-Jauziyyah. Ibn Qayyim did not mention specifically about the treatment of megalomania but by comparing the indications of megalomania disorders with indications of heart disease, similarities were found between the indications of heart pain described by Ibn Qayyim and the indications of megalomania disorders as mentioned above. Therefore, with the similarity of these indications, treatment can be done by treating heart disease by means of Islamic psychotherapy.

Islamic psychotherapy is the treatment of a mental disorder by relying on the Qur'an and the Sunnah of the Prophet Muhammad Shalallahu Alaihi Wassalam. Ibn Qayyim began islamic psychotherapy by relying on the Qur'an and taking refuge in Allah from satan's trickery. According to Ibn Qayyim the Qur'an is an antidote to heart disease in which there are information and postulates that explain the truth and spirituality. Therefore it becomes the disappearance of the diseases of syubhat that corrupt science, views and knowledge, then it becomes apparent that all things are in accordance with their essence.

In the Quran it has been explained all about tawhid, the determination of the attributes of Allah, the establishment of the Doomsday and prophethood as well as the rejection of various vanity beliefs and corrupted opinions other than the Qur'an, the determination of the attributes of Allah, the establishment of the Doomsday and prophethood and the rejection of various vanity beliefs and corrupt opinions other than the Qur'an the determination of the attributes of Allah, affirmations of the last day and prophethood and rebuttals to various vanity beliefs and corrupt opinions other than the Qur'an the determination of the attributes of Allah, the establishment of the Doomsday and prophethood and the rejection of various vanity beliefs and opinions that are corrupt other than the Qur'an.

Treating megalomania disorders with the Quran can treat from delusions of megalomania a trait derived from self-splendor, opinions that are not based on reality, unfounded thoughts or views. According to Ibn Qayyim the Qur'an is a healer of syubhat diseases and doubts. However, it depends on one's understanding and knowledge of the Qur'an regarding its meaning, purpose and knowledge contained in it. Therefore, whoever is endowed with God with that understanding, he can undoubtedly see the truth and truth clearly with his heart, as clearly as he sees day and night. ¹⁶

He will also know that books, opinions, and other thoughts which may be untrustworthy sciences are merely collections of opinions and plagiarized, or false conjectures that are completely useless for explaining the truth, or things that are true but do not contain any benefit to the heart, or true sciences whose path to obtaining them has been complicated and they speak long-windedly, Although the benefits are few. ¹⁷

It is like the meat of a thin camel, which is on top of a rugged and difficult mountain peak, not easy so that it can be climbed, nor fat so it needs to be moved. The best knowledge possessed by kalamists, in the Qur'an there is a better affirmation and better information about it. All they have is nothing more than a pretentious act, long-windedness and complexity. ¹⁸

A person who wants to cure himself of heart diseases especially megalomania disorders treats with the Quran. According to Ibn Qayyim "It is impossible if healing and instruction and knowledge and confidence cannot be obtained from us and the Word of the Messenger of Allah, but can be obtained from the words of confused people who are in doubt.

¹⁶ Ibnu Qayyim, *Ighatsatul Lahfan*, hlm 69-70

¹⁷ Ibid

¹⁸ Ibid

Ibn Qayyim said that having observed the methods of kalam science and philosophy so Ibn Qayyim did not see him as capable of curing pain or soothing thirst. Instead he saw that the Qur'anic method was the easiest and clearest in giving affirmation: “the Most Compassionate, Who is established on the Arsy.” (QS. Thaha (20)): 5) “To Him alone good words ascend, and righteous deeds are raised up by Him.” (QS. Fathir (35)): 10) Also clear in denying : “There is nothing like Him.” (QS. Asy-Syuara (42)): 11) “but they cannot encompass Him in their knowledge.” (QS. Thaha (20)): 110) Whoever has the experience as I have, undoubtedly knows as I know.”¹⁹

The Qur'an was handed down by Allah who spoke and made it a healer of the diseases of the heart as well as a guide and mercy for the faithful. With the Quran can treat the disease of desire from megalomania disorders. According to Ibn Qayyim, the ability of the Qur'an to cure the disease of the Qur'an is because the Qur'an contains various wisdoms, good lessons, encouragement, threats, cultivation of zuhud attitudes towards the world, advice to love the afterlife, tamsils and stories that contain many lessons.

The Qur'an eliminates the ills of the corrupt will. The Qur'an repairs his heart and will so that he returns to the fitrah as it was when it was first created and the deeds he does become as good as a body that recovers back to normal that he does not want to receive other than the truth, as a man who receives no food other than breast milk.

From faith and the Qur'an, the heart can absorb what can repair and strengthen it, strengthen it and make it happy, and strengthen its strength, just like a body that absorbs food that can develop and strengthen it.

Ibn Qayyim likened the heart and body, each of which needs to develop so that it becomes perfect and good. The body needs to develop with the help of

¹⁹ Ibnu Qayyim, *Ighatsatul Lahfan*, hlm 70-71.

nutritious food that can improve its condition and protect it from danger, where it will not develop well unless it is given nutritious food. Likewise with the heart, it will not grow flourish, nor will it perfect its goodness except with such. And there is no other way to get there except from the Qur'an. If it comes to a part of it other than the Qur'an, then it is only a small part of it, it will not come to its perfect meaning. Similarly with plants, it will not be perfect except with these two things (growing and developing), so it is said that the plant grows and is perfect. ²⁰

As for the word of God:

“Those are the ones for whom Allāh does not intend to purify their hearts.”

After the word of Allah :

“[They are] avid listeners to falsehood, listening to another people who have not come to you. They distort words beyond their [proper] places [i.e., usages]” (QS. Al Maidah (5) : 41)

Ibn Qayyim explained the above verse that if a person is accustomed to listening and accepting spirituality then consequently he will like to distort the truth from its rightful place. For, whoever approves of spirituality, he must love and love it, so that when the truth and every thing that contradicts that spirituality comes, he rejects and lies to it when he is able and when incapable will pervert it. ²¹

A clean heart has a perfect life and light and is free from stains and dirt will not be bored with the Qur'an, will not absorb other than its essences and will not seek treatment except with its medicines. Unlike the case with a heart that is not cleansed by God, it absorbs anything that corresponds to the dirt that is on it.

²⁰ Ibid

²¹ Ibid

A dirty heart is like a sick body, which is not suitable for consuming foods that are suitable for a healthy body. Ibn Qayyim explained ayat above showing that the cleanliness of the heart depends on the will of Allah and that Allah does not want to cleanse the hearts of those who speak vanity words and pervert the truth. Therefore, cleanliness does not materialize on him. ²²

It is wrong to interpret (iradah) in the verse as iradah diniyah i.e. a will that is worth command and love. for, God commands and loves cleanliness of heart to them, but He does not want it to manifest itself in them. God willed and commanded them to cleanse their hearts, but God did not want that to happen to them, because there was wisdom whose absence was more hated than the lack of chastity in their hearts. ²³

In this case a person who has a megalomania disorder he experiences a dirty heart. He rarely interacts with the Qur'an which causes him to rarely have his heart cleansed, which causes his behavior to be far from the Qur'an, He prefers himself to consider himself good rather than following the Qur'an.

The whole heart disease arises from lust. The sufferer of megalomania he lusts for power and superiority that causes the damage poured out to him, which attacks on one's heart. The Messenger of Allah said in khutbatul hajah

"All praise be to God, we ask for His help, instruction and forgiveness. We take refuge in God from the evils of our lustful wickedness and the ugliness of our deeds." ²⁴

In a chronicle the prophet said :

²² Ibnu Qayyim, *Ighatsatul Lahfan*, hlm 91

²³ Ibid

²⁴ HR. Abu Daud, Tirmidzi, Nasa'i, Ibnu Majah dan Ibnu Suni. Menurut Syaikh Albani dalam Risalatu Khutbatul Hajah, hadits ini shahih

"O God, Inspire me straightness and protect me from the wickedness of my passions"²⁵

According to Ibn Qayyim, the Messenger of Allah pleaded for protection from the evils of lust in general, from the ugliness of what was born of him in the form of deeds, and from what ugliness resulted from various bad things and punishments. He combined the supplications of evil passions and of bad deeds. The word *sayyiatul a'mal* contains two possible meanings, namely: ²⁶

First, this includes adding variations to the type. I mean to take refuge in you from deeds of this kind.

Secondly, that what *sayyiatul a'mal* means is the punishment of deeds that have bad consequences for the perpetrator.

If what is taken is the second possibility, it means that he is sheltering from punishment and the cause at once. Bad deeds are part of the evil of lust. Then, the meaning of the prayer is "I take refuge from the recompense of my deeds that are bad for me", or "I take refuge from my bad deeds"?, perhaps, a stronger first meaning. For, the application for protection from bad deeds after its execution, is certainly a request for protection from retribution and consequently, because something that has happened is impossible to abolish.

Lust invites to go beyond borders and put the life of the world first whereas God invites His servant to fear Him and refrain from lust. The heart is somewhere between the two invitations. Sometimes it tends to one invitation and sometimes it tends to the invitation of another. Herein lies the trials and tribulations. Ibn Qayyim explained ada two kinds of human beings namely: ²⁷

²⁵ HR. Tirimidzi dan ia mengomentari, "Hadist ini gharib"

²⁶ Ibnu Qayyim, *Ighatsatul Lahfan*, hlm 117-118

²⁷ Ibid

First, the one who is possessed by lust, so that he destroys and submits to his commandments

Secondly, the one who masters his passions, so that his passions are subject to the commands of his commands.

A man who suffers from megalomania he submits to his lust for power, his prowess, his pride. To cure him, there are two ways, namely doing muhasabah against his passions and against his desires. Ibn Qayyim explained that the destruction of the heart is also caused by two things, namely neglecting to do muhasabah to lust and following his wishes.²⁸

It is mentioned in a hadith narrated by Imam Ahmad of Shaddad ibn Aus that he said the Messenger of Allah said: "A wise man is one who preaches himself and does charity for the afterlife, while the weak is the one who follows his passions while wishful thinking of Allah."²⁹

Imam Ahmad also mentions a chronicle from Umar ibn Khattab who said "Muhasabah yourself before you are all weighed, weigh your (charity) before your (charity) is weighed. For you will find it easier (to face) hisab someday if you now desecrate yourself, and decorate you for (the day) facing the greatest."³⁰

Ibn Qayyim explained that lust for its owner is likened to an ally in treasure. Profit, which is the goal of the fellowship, will not be realized unless some conditions are met. First, agree on what the allies should do. Second, supervise and control the work of allies. Third, evaluate it. And the fourth, preventing him from committing treason.³¹

²⁸ Ibnu Qayyim, *Ighatsatul Lahfan*, hlm 126

²⁹ HR. Tirmidzi, Ibnu Majah, Ahmad, Hakim

³⁰ HR. Ahmad dalam kitab *Az-Zuhd*, hal. 149

³¹ Ibnu Qayyim, *Ighatsatul Lahfan*, hlm 123

Allah said:

“Tell the believing men to stop their eyes from looking at women and private parts that are unlawful for them,” (QS. An Nur (24): 30)

" Do not follow what you have no (sure) knowledge of. Indeed, all will be called to account for (their) hearing, sight, and intellect. And do not walk on the earth arrogantly. Surely you can neither crack the earth nor stretch to the height of the mountains." (QS. Al Isra (17): 36-37)

"O you who have believed, fear Allāh and speak words of appropriate justice." (QS. Al Ahzab (33): 70)

" O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow." (QS. Al-Hasyr (59): 18)

Ibn Qayyim explained that Allah commanded the guarding of the organs of the body. After that, God commands him to pay attention and watch over him, not to neglect him because someone is caught off guard for an instant, the organ will deviate. If a person is constantly negligent, the organ is constantly deviated, so that the capital is exhausted.³²

Ibn Qayyim gives nasihat in the book of *Ighatsatul Lahfan* "When a person has realized his shortcomings, he must immediately evaluate when he will know the real gains and losses. If he feels convinced that he is losing money then he must suppress his lust like an ally who pressures his ally he demands him to return what has been past, watch and control it closely, and be vigilant so as not to let his guard down again.

He will be helped in carrying out this supervision and control if he knows that if today is serious, he will undoubtedly be able to calm down tomorrow when he is hyped. But if today he is caught off guard in conducting the evaluation, the hisab he will receive tomorrow will be even heavier. A man who is truly convinced and has faith in God and the last day must not let his guard down from the activities

³² Ibnu Qayyim, *Ighatsatul Lahfan*, hlm 124

of self-muhasabah and the control of his movements and silence, as well as the swings of his hands and footsteps, for every breath in his life is a priceless gem, with which he can buy deposits of happiness that do not run out forever. To waste these breaths or to use them to buy things that actually destroy a person, is a huge loss, which is unacceptable except by the most stupid, ignorant and unreasonable people." ³³

In case this loss will only be known in real terms on the day of taghabun (the day the errors appear). On the day when each man finds all good in his face, as well as the evil he has done he wants that between him and that day there is a distant time.

Ibn Qayyim explained that muhasabah consists of two kinds, namely muhasabah before doing and muhasabah after doing. Muhasabah before doing is that one should stop first when first desiring, not immediately carrying out the deed, except after being convinced that doing it is better than abandoning it. ³⁴

There are four occasions, on which a servant needs to perform self-muhasabah before performing a deed. Because not everything a person wants is capable of being carried out, not everything he is capable of doing is better to do than to be abandoned, not everything that is better done is intended because of God and not everything that is intended by God has a means of support. ³⁵

If a person has performed a muhasabah based on these four things, he will know, what he should do and what he should have left behind. The second type of muhasabah is muhasabah after charity. It is divided into three types, namely: ³⁶

First, the muhasabah to obedience in which a person diminishes the right of God, in the sense that he does not perform as he should. As for Allah's right in obedience, namely sincerity in charity, love for Allah, exemplification of the sunnah of the apostle, awareness of the goodness in it, awareness of God's gift to

³³ Ibid

³⁴ Ibnu Qayyim, *Ighatsatul Lahfan*, hlm 125

³⁵ Ibid

³⁶ Ibid

him and awareness of the shortcomings in all of them. Therefore, he performed a self-muhasabah whether all those rights had been fulfilled by him and whether he had embodied them in the charity of obedience which he exercised.

Second, let him do muhasabah against deeds that are better left out than done.

Thirdly, let him do muhasabah against deeds that are good and have been commonly done, why do he do it? Does he desire God's blessings and rewards in the hereafter, so that he will be lucky Or will he desire the world, so that he will not have that good fortune?. With self-muhasabah in responding to megalomania to make him aware of the delusions he has knowing of himself. The benefits of muhasabah according to Ibn Qayyim are: ³⁷

1. Knowing one's own defects is self-inflicted.
2. Can know God's right to it.

In addition to the above megalomania therapy can be in the form of asking God for protection from satanic temptations and lusts. Ibn Qayyim mentions : "Whoever pays attention to the Quran and As-Sunnah, undoubtedly finds mention of the problem of satan, his deceit and to combat it more than his mention of the problem of lust".³⁸

As for the problem of satan, mentioned in many verses, there is even one letter devoted to discussing God's warning to His servant from satan's temptations and deceptions more than a warning to watch out for lust as it should be.³⁹

Because, the danger and corruption of lust arise because of satan's temptations. Lust is the vehicle that becomes the shaft of his hotbed of evil and the place where it is obeyed. Allah commands to take refuge from demons when one reads the Quran and others. This is due to how indispensable it is to take refuge

³⁷ Ibnu Qayyim, *Ighatsatul Lahfan*, hlm 128-132

³⁸ Ibnu Qayyim, *Ighatsatul Lahfan*, hlm 137

³⁹ Ibid

from the sheikh. On the other hand, God does not command, even in one verse, for us to take refuge from lust. Taking refuge from the evil of lust was only pronounced by the Messenger of Allah in khutbatul hajah :

"And we take refuge in God from the evils of our passions and from the ugliness of our deeds."⁴⁰

The Prophet Sallallahu Alaihi wa Sallam gathered isti'adzah (pleas for protection) from demons and from lust, in the hadith narrated Abu Hurairah Radhiyallahu Anhu, that Abu Bakr Ash-Shiddiq Radhiyallahu Anhu said: "O Messenger of Allah! Teach me something I should say if I am in the morning and evening!" The Prophet said: "Say:

“O All-knowing God the supernatural and the real, the Creator of all heaven and earth, the Lord and possessor of all things, I testify that no God has the right to be worshipped except You, I take refuge in Thee from the evils of my passions and from the evils of satan and his allies, (I take refuge in Thee) from committing a crime against my passions or I do it to a Muslim.' Say this prayer when you are in the morning and evening, and when you go to bed!."41

Ibn Qayyim mentions that the above hadith contains the isti'adzah of all evil, its cause and victim. Indeed, every evil comes from lust or from satan. The one who is exposed to the crime if not the culprit is his Muslim brother. So, the above hadith contains two sources of crime as well as two victims of crime.⁴² Allah said :

“When you recite the Quran, seek refuge with Allah from Satan, the accursed. He certainly has no authority over those who believe and put their trust in their Lord. His authority is only over those who take him as a patron and who under his influence associate others with Allah in worship.” (QS. An-Nahl (16) : 98-100)

⁴⁰ HR. Abu Daud, Tirmidzi, Nasa'i, Ibnu Majah dan Ahmad.

⁴¹ HR. Abu Daud, Tirmidzi, Nasa'i, Ibnu Suni, Hakim, Bukhari dalam *Al-adabul Mufrad*, Ibnu Syaibah, Abu Daud Tayalisi dan Ibnu Hibban dalam *Shahihnya*

⁴² Ibnu Qayyim, *Ighatsatul Lahfan*, hlm 138

Fasta'idz billah means: "Take refuge and rely on God". That is the meaning of asking for His care and relying and entrusting Him. Allah commands that we ask Him for protection from demons when we read the Qur'an because the Qur'an is the cure for what is in the bosom. He removes what the sheikh throws into it, in the form of whispers, creeds and corrupt desires.

So the Qur'an is the antidote to what Satan commands in it. Therefore he was ordered to expel it and to vacate the limit thereof, and then the medicine filled the empty place so that it was firm and pervasive.

4. Conclusion

As explained above, the concept of megalomania therapy from Ibn Qayyim Al jauziyah although Ibn Qayyim did not explain directly but can be obtained from the match between the indications of megalomania and the indications of heart disease, the similarity is obtained from it.

First, people with megalomania are haughty who are supported by a strong ego of superiority, greatness, have great relationships and strength, have no empathy and even often exploit others and take advantage of them. Satan whispered in his heart a selfish attitude that gave rise to the sickness of takabur, the pride in his heart which felt great self

Second, people with megalomania have excessive concern for other people's reactions to their words or deeds. If the reaction of others is negative, then the person with megalomania will consider that there is a problem in the person. Feel entitled more and insane praise others. Satan whispered to him to always show off everything that is oriented towards the human view so that in his heart there is a disease of riya'.

Third, people with megalomania feel versatile, sometimes they test others by comparing others with themselves so that they look more than others, cannot admit mistakes or learn from narcissistic mistakes and self-image. With the

indication that Satan whispered and tempted himself into his heart to be proud of himself so that it lodged in his heart the disease *ujub* that he boasted of himself.

The therapy carried out by Ibn Qayyim to cure heart diseases with the Quran as a healer. By cleansing the heart with all the impurities that contaminate the heart, one of the impurities of the heart is sin and *maxiate*. All heart diseases are caused by lust that causes heart disease.

To treat the sickness of the heart due to satan and the domination of lust by praying to God for protection for evil and ugliness from satanic lust and evil and self-muhasabah to evaluate oneself into a good person.

Therefore, Ibn Qayyim's therapy against megalomania is to ask god for protection against satanic evil and lust, self-muhasabah, remembering the boundaries of sharia, cleansing all diseases of the heart by relying on the Qur'an and Sunnah.

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