

## CHAPTER IV

### ANALYSIS OF SYEKH ABDUSSAMAD AL-PALIMBANI'S INTERPRETATION ON VERSES OF *TAWAKAL* IN THE BOOK OF *HIDAYAH AL-SÂLIKÎN FÎ SULÛK MASLAK AL-MUTTAQÎN*

#### A. The Thought Concept Syekh Abdussamad al-Palimbani

Besides integrating Islam into the current development of Islam in the Middle East, the experience of the Jawi scholar's moment study in Haramain has increased the authority they are in the middle Nusantara Muslims. Experience study in Haramain is essential, supported by an attitude of trust that studying Islam at its center has its meaning that allows somebody to get spiritual experience. Because it is the Jawi cleric who came back to the archipelago, then shaped a group improvement-oriented social Islamic understanding and achievement of spiritual power. Sufism is another critical component in forming the clergy's authority, which became an essential element of education in boarding school. Sufism produces practices and religious ideas that recognize the ulama as someone with a very honorable position.<sup>1</sup>

When al-Palimbani appeared in the 18<sup>th</sup> century, Sufism was already growing. So that every al-Palimbani presentation lavished tends to combine every thought. Sometimes al-Palimbani follows the rhythm of al-Ghazâlî. Many discussions are similar to Ibnu Arâbî. Al-Palimbani follow in hold firm Related *Ahlussunah wal-Jama'ah* with creatures and *khaliq*. Al-Palimbani said, "God is

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<sup>1</sup>M. Fazlurrahman H, "Ashâb al-Jawiyinn di Haramain: Aktivisme Sosio-Religius Islam Nusantara Abad 17 dan 18", *AnCoMS*, 2018,246.

almighty nothing for Him, the missing *Qadim* there is no beginning and eternity the end, great protector went stop, he no substance that contains various essence, not nature temporary or have temporary. Gone is something that resembles Him, and he is no resembling something. The Holiest from possible be in a place that accommodates Him.<sup>2</sup>

Al-Palimbani's perception that *ma'rifatullah* only pours out and feels in the heart of his servant, who is also called by al-Ghazâlî as *ladunni*, which Allah inspires to the Prophets and Guardians, who only obtained through spiritual<sup>3</sup> appreciation and experience. The discussion here looks at merging thoughts by al-Palimbani with the thinking of others. However, someone concludes that thoughts poured out by al-Palimbani there is equality with Ibnu Arâbî when discussion about *Waḥdatul Wujûd* with the destination of thinking Ibnu Arâbî did not make entirely contrary with mysticism *Sunni*, al-Palimbani try gathering or collaborate with al-Ghazali thought.<sup>4</sup> However, Ghazalism sunni still looks clear and dominant in the whole orientation of Sufism al-Palimbani.<sup>5</sup>

Palimbani's sunni tendencies are seen more clearly and strongly when discussing *maqāmat*. According to al-Palimbani *maqamat* is servant's position before Allah. *maqamat* is climbing "Sâlik" to reach the peak of monotheism with actualization in life religious. Al-Palimbani combines three sciences Ushûluddin,

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<sup>2</sup>Alwi Shihab, *Islam Sufistik*, 77.

<sup>3</sup>Alwi Shihab, *Islam Sufistik*, 78.

<sup>4</sup>Alwi Shihab, *Islam Sufistik*, 84.

<sup>5</sup>Alwi Shihab, *Islam Sufistik*, 82.

Fiqh, and Sufism.<sup>6</sup> Different from other scholars who tend to character mysticism inside like Hamzah Fansuri.<sup>7</sup> *Hidâyah al-Sâlikîn* walk parallel with shari'a.<sup>8</sup>

According to al-Palimbani, ideas poured out by al-Ghazâlî aim to conclude anything that had been achieved by Sufi earlier. The method makes delivery easy, detailed, and easy for each. From *muqaddimah* also appears clear that the opinion of Imam al-Ghazâlî, which strongly influences it, contains helpful knowledge that is knowledge close to mysticism.<sup>9</sup> And as quoted from Nasiruddin Umar, "who only Sufism without *fiqh*, so he *zindiq* (misguided), and who? Only *fiqh* without Sufism, so he *fasiq* (a lot sin), who can combine both of them, so he comes to the truth".<sup>10</sup>

The book *Hidâyah al-Sâlikîn* by fundamental strengthened with argument *naqli* in the form of verses of the Qur'an and Hadith. If seen from the presentation or draft al-Palimbani's explanation with explaining by theory based on the Qur'an and Hadith, then he explains by reflecting on activity life man daily purpose for could benefit from every explanation.

Al-Palimbani gathered verses of the Qur'an first, then explained them in a comprehensive and detailed at each chapter. The thought of Imam al-Ghazâlî strongly influences every al-Palimbani's explanation seen in its presentation. However different from the production. Al-Palimbani gathered paragraphs first, then explained without including *muqaddimah* in each chapter discussion.

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<sup>6</sup>Hawas Abdullah, *Perkembangan Ilmu Tasawuf an Tokoh-Tokohnya di Nusantara* (Surabaya:Al-Ikhlâs, 1930), 84.

<sup>7</sup>Hawas Abdullah, *Perkembangan Ilmu Tasawuf an Tokoh-Tokohnya di Nusantara*, 84

<sup>8</sup>Hawas Abdullah, *Perkembangan Ilmu Tasawuf an Tokoh-Tokohnya di Nusantara*, 97.

<sup>9</sup>Syekh Abdus-Shamad al-Falimbani, *Hidayatus Salikin*, 5-6. See also *Perkembangan Ilmu Tasawuf an Tokoh-Tokohnya di Nusantara*, 94.

<sup>10</sup>Nasiruddin Umar, *Tasawuf Modern: Jalan Mengenal dan Mendekatkan Diri Kepada Allah* (Jakarta:Republika, 2014), 1.

Meanwhile, Imam Ghazâlî gives *muqaddimah* in each chapter and then explains verse by verse sustainability.

If we pay attention to the method submission by al-Palimbani in the book *Hidâyah al-Sâlikîn*, try to invite readers to realize that social life is also real. And not many talks about the problem by philosophy, not just only explain laws Sunnah and obligatory, *makruh* and *haram*. However, it correctly explains *Sufism*' *amalî* that is not separate between fiqh and Sufism. The concept presented by al-Palimbani here becomes an easy reference base for use by *mubtadi*' with accessible language.

#### **B. Syekh Abdussamad al-Palimbani's Interpretation on Verses of *Tawakal* in the Book *Hidâyah al-Salikin***

Before explaining, Abdussamad al-Palimbani gathered related *tawakal* verses. This is a loaded verse in the book *Hidâyah al-Sâlikîn*. Between verses the are:

1. Surah Âli-Imrân verse 159
2. Surah Al-Mâidah verse 23
3. Surah Al-Thalâq verse 3
4. Surah Al-Ankabût verse 17
5. Surah Thâha verse 132
  - a. Âli-Imrân/3:159.

فِيمَا رَحْمَةً مِّنَ اللَّهِ لَئِن لَّو كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

*“It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about*

*thee: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in Him)."*<sup>11</sup>

b. Al-Mâidah/5:23.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ اللَّهَ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ  
عَلِيُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ

*"(But) among (their) God-fearing men were two on whom Allah had bestowed His grace: They said: 'Assault them at the (proper) Gate: When once ye are in, victory will be yours; But on Allah put your trust if ye have faith."*<sup>12</sup>

c. Al-Thalâq/65:3.

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بُلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ  
لِكُلِّ شَيْءٍ قَدْرًا

*"And He provides for him from (sources) he never could expect. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish His purpose: Verily, for all things has Allah appointed a due proportion."*<sup>13</sup>

d. Al-'Ankabût/29:17.

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ  
رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۗ إِلَيْهِ تُرْجَعُونَ

*"For ye do worship idols besides Allah, and ye invent falsehood. The things that ye worship besides Allah have no power to give sustenance: then seek ye sustenance from Allah, serve Him, and be grateful to Him; to Him will be your return."*<sup>14</sup>

e. Thâha/20:132.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَزَّرْنَاكَ وَالْعَاقِبَةُ لِلتَّقْوَى

<sup>11</sup>Yûsuf 'Alî, *The Holy Qur'an*, 189–90.

<sup>12</sup>Yûsuf 'Alî, *The Holy Qur'an*, 289.

<sup>13</sup>Yûsuf 'Alî, *The Holy Qur'an*, 1766.

<sup>14</sup>Yûsuf 'Alî, *The Holy Qur'an*, 1155.

“Enjoyin prayer on thy people, and be constant therein. We ask thee not to provide sustenance; we provide it for thee. But (the fruit) of Hereafter is Rightousness.”<sup>15</sup>

Of the three above verses, the writer found that al-Palimbani only uses from sentence last, showing that the word *tawakal* is clear. As stated in the book *Hidâyah al-Sâlikîn*

As for *tawakal* that nature praise is praised by shari’a like the word of Allah ta’ala, ان الله يحب المتوكلين, that Allah ta’ala, that love will help people who will He is

the one who holds to him. Moreover, you keep the word of Allah, وعلى الله فتوكلوا ان

ومن يتوكل على الله فهو “And by Allah ta’ala if you believe in Allah ta’ala. كنتم مؤمنين

“And the word of Allah, whoever hold on on Allah ta’ala, so that is he will

adequate.<sup>16</sup>

Of the three surahs, the author finds that Abdussamad explains that *tawakal* is a person whom Allah loves. Allah loves those who put their trust in him accompanied by solid faith and will give enjoyment or fruit from laughter to God. From the paragraph, the last surah al-Mâidah verse 23 clearly shows that growing *tawakal* starts with faith or monotheism from himself.

The monotheism within the heart strengthens somebody by always linking the heart to God, not just him. Allah Ta’ala exalts the position of the person who

<sup>15</sup>Yûsuf ‘Alî, *The Holy Qur’an*, 913.

<sup>16</sup>Syekh Abdus-Shamad al-Falimbani, *Hidayah al-Salikin*, 236.

puts trust with the predicate *Maḥabbatillahi ta'ala*.<sup>17</sup> God will always be sufficient, love and nurture, to get immense happiness. As Allah says in al-Zumar/39:36.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

“*Didn't God have sufficient to His servants...*”

Abdussamad also emphasized the importance of trust in Allah because Allah gave us adequate sustenance and provided life. The Prophet SAW said:

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَعْدُوا خِصَامًا وَتَرُوحُ بِطَانًا (رواه الترميذي والحاكم وصحاه)

“*That if you hold on on Allah Ta'ala hold on sure give maintenance. He will you like give sustenance He will bird, on early in the morning he hungry and late he completed.*”<sup>18</sup>

Furthermore, is the Prophet Muhammad SAW, if come trouble contents his house will sustenance so ordered he will they that rise to pray for things he said, with here ordered will me by my Lord with His word:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

“*Enjoyin prayer on thy people, and be constant therein. We ask thee not to provide sustenance; we provide it for thee. But (the fruit) of Hereafter is Rightousness.*”

*Tawakal*, according to Abdussamad al-Palimbani, holds on to the firm with solidifying creed faith with trust in God in self and heart. Not easy to turn away his heart, especially in problem sustenance. For Muslims pursuing Street towards Allah is a thing tree, especially for maintenance.

<sup>17</sup>Imam al-Ghazali, *Ihya Ulumuddin*, 318.

<sup>18</sup>Syekh Abdus-Shamad al-Falimbani, *Hidayatus Salikin*, h. 237. See also Imam al-Ghazali, *Ihya Ulumiddin*, 405.

As meaning *tawakal* expressed by Imam al-Ghazâlî *rahimahullâhu ta'âlâ* in the book *Arba'în fî Ushuluddîn*:

وَمَعَى التَّوَكَّلِ أَنْ تَكِلَ أَمْرَكَ إِلَى اللَّهِ وَتَبْتَغِ بِهِ قَلْبَكَ وَتَطْمَئِنَّ بِالتَّغْوِيضِ نَفْسَكَ وَلَا تَلْتَفِتَ إِلَى غَيْرِ اللَّهِ  
أَصْلًا

“*Tawakal that you hold on to your deeds that to Allah Ta’ala, namely you hand it over will all your job that to Allah Ta’ala, and believe with your heart, and stay your heart with deliver will yourself to Allah Ta’ala, and no turn away you to others than Allah Ta’ala once in a while.*”

Al-Palimbani inside the book share level or dignity *tawakal* as many as three levels: *First*, that believe will God like he believe he of representatives who have is known truth and belief. *Second*, that case and Allah ta’ala like children on rights his mother, then that child went he know will be other than his mother. Gone, he wishes all his behavior but her mother because his mother loves and cares for him will his son. *Third*, for the third dignity, this person trusts that deliver he will herself and everything her job to Allah ta’ala like a corpse in front of the bathing person will tell him. and dignity third this taller than second dignity and this dignity *shiddiqîn* who have mortal self they that to Allah ta’ala.<sup>19</sup>

According to Imam al-Ghazâlî *rahimahullâhu ta’ala* in the book *Ihyâ’ Ulumiddîn*, the third dignity is the dignity of the united people with Allah (*tafwîdh*). In satisfaction, this somebody does not ask for something to Allah’s will, but they surrender everything to him. Then Abu Ali al-Daqaq<sup>20</sup> added traits appropriate to

<sup>19</sup>Syekh Abdus-Shamad al-Falimbani, *Hidayatus Salikin*, 239.

<sup>20</sup>Abu al-Qasim Abdul Karim Hawazin al-Qusyairi, *Risalah Qusyairiyah* (Beirut: Dâr Kutub al-‘Ilmiyyah:, 1998), p. 232.



*tawakal* with dignity *tawakal*, including *tawakal* is the nature of ordinary people, *taslim* the nature of the guardians, and *tafwidh* united people with God.

### C. The *Martabat* of *tawakal*

Tawakal is closely related to tauhid. According to Imam al-Junaid himself, when answering some questions from the people of Syria, *tawakal* is an act of the heart, while tauhid is a speech of the heart.<sup>21</sup> Abu Ali Al Daqaq, in the book of *Risalah al-Qusyairiyah*, says that *tawakal* is the first level of submission to God before the level of *Taslim* and *Tafwidh*.<sup>22</sup>

*Tawakal* is the gateway to iman based on *Tauhid*. The fruit or result of the heart's speech or monotheism (*Mukasyafah*) is closely related to deeds.<sup>23</sup> Imam al-Ghazali also explained in detail the connection between *tauhid* and *tawakal*.<sup>4</sup> Because one's trust depends on one's level of faith.<sup>24</sup> *Tawakal* is located in the heart, and *lahiriyah* effort will not damage its nature in the heart as long as a servant believes that all destiny comes from God.

The dignity that Syekh Abdussamad al-Palimbani has compiled is:<sup>25</sup>

1. The first of *martabat* of a person ('*Awam*)<sup>26</sup> submits himself and his dependents to God like a person who submits his condition to his representative. By not leaving the tree of rules and precautions. Like when he goes out of the house looking for his family to provide for the family

<sup>21</sup>Abu al-Qasim Abdul Karim Hawazin al-Qusyairi, *Risalah al-Qusyairiyah*, 18.

<sup>22</sup>Abu al-Qasim Abdul Karim Hawazin al-Qusyairi, *Risalah al-Qusyairiyah*, 204.

<sup>23</sup>Abu al-Qasim Abdul Karim Hawazin al-Qusyairi, *Risalah al-Qusyairiyah*, 48.

<sup>24</sup>Syekh Abdus-Samad al-Falimbani, *Hidayatus Salikin*, 252.

<sup>25</sup>Al-Ghazali, *Ihya Ulumiddin*, 399-408

<sup>26</sup>'*Awam* is the people most or in general (Mu'min).

adequately.

2. The second of *martabat* (*Khawwas*)<sup>27</sup> is higher than the first dignity. That is when the situation with God is like the situation of a child with his mother. Because the little boy knows no one but his mother, there is no protection except to his mother there is no protection except to his mother. This dignity denies effort but does not deny that it will pray to God. It means relying on oneself and surrendering oneself only to Allah and pleasure, then Allah will reward him<sup>28</sup>.
3. The third of *martabat* (*khawashul khawwas*)<sup>29</sup> is the surrender of a servant to Allah like a corpse being bathed. It is the highest dignity that he will not be separated from God except that by seeing himself as a corpse moved by God. that it is God who gives power, his will. This is the dignity of the *Shiddiqîn* who have mortal themselves to Allah. Such as the dignity of Ibrahim bin Ahmad Al-Khawwash with friends when wandering around in a village without any supplies because they believe by the grace of Allah SWT. This third dignity denies effort and prayer because everything is just his.<sup>30</sup>

However, of the three of *martabat*, according to Abdussamad, that can be collected that genuine trust is not by not leaving work and effort, but by considering

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<sup>27</sup>*Khawwas* is: the second dignity in Sufism that is a pious person or a special person (*Auliyâ*) see also Abu al-Qasim Abdul Karim Hawazin al-Qusyairi, *Risalah al-Qusyairiyah*, 246.

<sup>28</sup>Syekh Abdus-Samad al-Falimbani, *Hidayatus Salikin*, p. 254

<sup>29</sup>*Khawwasul khawash* is Prophet Muhammad P.B.U.H

<sup>30</sup>Syekh Abdus-Samad al-Falimbani, *Hidayatus Salikin*, 253.

that God who provides ease in every way in working by following the rules in every effort. Furthermore, it does not mean accumulating property or multiplying property. True trust is effort. Every desire and achievement accompanied by effort. Moreover, it cannot be applied to our lives as lay people. Everything must and should be tried.

According to Abdussamad al-Palimbani that, when we are already in a phase like this when our property and business are taken or stolen by then, it does not damage the state of the heart. There is no disappointment in the heart. As stated by Umar ibn Khattab: “I do not care if I am rich or poor, because I do not understand which is better for me between the two.”

#### **D. Terms and Conditions of *Tawakal***

Abdussamad al-Palimbani relates that every person who puts trust must make an effort.<sup>31</sup> Then he collects four conditions for people who put their faith, including:

1. Try before getting results or fruit. An easy example given in his book is like a person who wants rice or garden produce, then he has to do something by farming, by planting seeds first to get results. Al-Palimbani also gave another example, such as someone who wants to eat because he is hungry must be helped with his hands until the rice and side dishes enter his mouth.<sup>32</sup> Trying to get these results, there are two conditions. Among them is that our efforts are solely by Allah’s will.

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<sup>31</sup>Syekh Abdus-Samad al-Falimbani, *Hidayatus Salikin*, 253

<sup>32</sup>Syekh Abdus-Samad al-Falimbani, *Hidayatus Salikin*, 253

We cannot eat and farm except with Allah's permission and His *Qudrah*.<sup>33</sup> Then the second is not to believe that there is a cause other than Allah, which does not change our monotheism that only Allah is in control of everything in our hearts.

2. We will not be able to produce something without trying, nor deny that we do not have power without complementing each other well with fellow creatures. However, if we feel we don't need to do anything just by relying on the Creator without doing anything, then that is what is meant by the highest dignity of *tawakkal*, namely, *khawash al-khawash*.<sup>34</sup> For example, if someone has wealth and then keeps it for more than a year, then, according to al-Palimbani, it will damage or invalidate the trust. In his view, if we have property only for what is necessary for the treasure. However, there are several other opinions expressed by al-Palimbani from the Sufis that all of this does not invalidate *tawakkal*. However, it differs from Abdullah al-Tasturi's argument that if there is a wife and child and everything that is obligatory for maintenance, he needs to save it to meet his family's needs. The Prophet Muhammad SAW did the same in fulfilling and fulfilling the needs of his family and children.<sup>35</sup>
3. Avoid future harm. By avoiding all possible damage that may occur. By avoiding the existing injury.<sup>36</sup> According to al-Palimbani, one example

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<sup>33</sup>Syekh Abdus-Samad al-Falimbani, *Hidayatus Salikin*, 254

<sup>34</sup>Syekh Abdus-Samad al-Falimbani, *Hidayatus Salikin*, 255

<sup>35</sup>Syekh Abdus-Samad al-Falimbani, *Hidayatus Salikin*, 254-256.

<sup>36</sup>Syekh Abdus-Samad al-Falimbani, *Hidayatus Salikin*, 256.

is when someone is sick, he gives the medicine. Thus, according to al-Palimbani, it will not damage the trust.<sup>37</sup>

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<sup>37</sup>Syekh Abdus-Samad al-Falimbani, *Hidayatus Salikin*, 256.