

CHAPTER I

INTRODUCTION

A. Background

Hadīth-s of the Prophet Muhammad PBUH are the sources of Islam studies beside Al-Qur’ān. Lot of verses of Al-Qur’ān those order the Moslems to obey and follow the Prophet Muhammad’s PBUH clues and orders, Allah Swt said in Al-Hashr, 7,

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ
السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ
فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“What Allah has bestowed on His Messenger (and taken away) from the people of the townships, belongs to Allah, to his Messenger and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.” (Al-Qur’ān. S. Al-Hashr (59): 7).¹

Paying attention to the verse above, Islamic scholars said those *hadīth*-s or *sunnah* from the Prophet Muhammad PBUH are also sources of Islam beside Al-Qur’ān. Giving a faith to those *hadīth*-s are as a part of sources of Islam, made research of *hadīth* becomes important and necessary to do. The Islamic Scholars of Nusantara, specially in Indonesia, from older Islamic Scholars, just only work

¹ Ministry of Religion of Republic of Indonesia, *Al Quran Tiga Bahasa* (Depok: Al Huda Gema Insani, 2009) 1102.

on the reading and discussion about books of *ḥadīth* and *fiqh*, specially what form *Imām Al-Shāfi'ī madhhab*, without an examination and investigation for the quality of *ḥadīth* and else.

At least, there are three factors those made Islam was spreading uniquely in Indonesia. Firstly, factor of geography, Nusantara region is far away from the middle east countries as those are the central of Islam proselytizing appearings. Connection of information from a region to another region was very difficult and need many powers and lot of times to work with. However, Islam spreaded in Nusantara continuously and quickly. Second, factor of the expert missionaries of Islam brought and introduced Islam smoothly. Besides, history recorded, that Nusantara region while that time was settled by many kingdoms those said strong enough to hold the orthodoxy of their ancestors religions. Then, third, a touch of cultures those very different between Nusantara Malayan's culture and Middle East cultures, both of them combined and became a new culture. The new culture didn't dispose to middle east culture, and also didn't to another culture. However, with this new culture, the values of Islam were already planted successfully by the expert missionaries of Islam.

In Palembang, Sumatera, was born a baby that will become a great man. He was a legend and very famous in all Malayan's land. From his hand, appeared many masterpieces, one of them is a book named "*Siyar Al-Sālikīn*", a learning book of *Taşawwuf*. This Malayan Arabic book gave many contributes of positive development for *Taşawwuf* in Nusantara. In the opening of the book, the writer said that is a written purpose in the Malayan Arabic language by reason of people

who didn't understand Arabic language in Nusantara region and surrounds could be understand Taşawwuf, also could practices the teachings perfectly. He is *Shaikh* 'Abd Al-Şamad Al-Falimbānī, lived about eight tinth of century to the end twelefth. He was a student of *Shaikh* Muḥammad Sammān Al-Madānī, who was also known as a guardian of tomb of the Prophet Muhammad PBUH.

“*Siyar Al-Sālikīn*” is a “translation” and an explanation of “*Iḥyā' 'Ulūm Al-Dīn*”, with some adjusment and additional from him.

Something unique and interesting is the explanations on “*Siyar Al-Sālikīn*” also confirmed and based by *ḥadīth*-s those referred by the Prophet Muhammad PBUH. Deeply regretted, those *ḥadīth*-s didn't write with sanad as the bases to the Prophet PBUH.

Therefore, the writer would to do the research of *ḥadīth*-s those *Shaikh* Al-Falimbānī use for his book, specially to know how the comprehension are of those *ḥadīth*-s. Because he was a great schollar of Taşawwuf, so to make a focus of this research, the writer would make focus on the research at a related chapter to study of Taşawwuf, it is the chapter of *faqr* and *zuhud*, “Considering of *Faqr* and *Zuhud* Chapter”. This chapter contains 72 *ḥadīth*-s those Al-Falimbānī referred to the Prophet Muhammad PBUH. Some of those *ḥadīth*-s also contained in ‘*Iḥyā' 'Ulūm Al-Dīn*’, and some others are additional explanations from Al-Falimbānī.

B. Research Questions

With paying attention to the background of question above, the writer will make question, it is:

How the *ḥadīth* comprehension by *Shaikh* ‘Abd Al-Ṣamad Al-Falimbānī is at “Considering *Faqr* and *Zuhud* Chapter on “*Siyar Al-Sālikīn*””.

With that question, the writer divides it in to two sub questions, there are:

1. How the comprehension of 72 *ḥadīth*-s by *Shaikh* Al-Falimbānī is at Chapter of Considering of *Faqr* and *Zuhud* on *Siyar Al-Sālikīn*.
2. How *Shaikh* Al-Falimbānī method and characteristic are when explained and comprehended 72 *ḥadīth*-s at the chapter.

C. Limitation of Terms

To give a limit and focus point on this research, the writer takes some definitions of terms, there are:

1. *Ḥadīth* in Considering of *Faqr* and *Zuhud* Chapter

The meaning of *ḥadīth* in considering chapter of *faqr* and *zuhud* on “*Siyar Al-Sālikīn*” is *ḥadīth*-s those referred to the Prophet Muhammad PBUH in that chapter only.

2. *Ḥadīth* Explanation

Ḥadīth Explanation (*Sharḥ Al-Ḥadīth*), is a way that Islamic Scholars took to explain a *ḥadīth* on their books. Islamic Scholars wrote down the *ḥadīth* explanations by three methods of classification, there are detail method (*tahlīlī*), global method (*ijmālī*), and compare method (*muqārīn*).

3. *Ḥadīth* Comprehension

Ḥadīth comprehension (*Fiqih Al-Ḥadīth*), it means know *ḥadīth*, understand it, and know the way to explain it.

4. *Fakr* and *Zuhud*

Fakr means action of someone to keep away from any worldly things reality, means a human doesn't have anything to make him self feels enough in this world. *Zuhud* means action to keep away from worldly things internally, means a human hates any worldly things those could make him far to his God.

D. Objectives and Significances of the Research

1. Objectives

According to the questions, the purpose of this research is to find the comprehensions of 72 *ḥadīth*-s those referref by Al-Falimbānī at considering chapter of *faqr* and *zuhud*. On “*Siyar Al-Sālikīn*”.

2. Significances of the Research

a. Theoretical Aspect

For the theoretical aspect, this research want to give a conclusion of 72 *ḥadīth*-s comprehensions referred by *Shaikh* Al-Falimbānī on “*Siyar Al-Sālikīn*”.

b. Practical Aspect

This research want to give an explanation and knowledge to people, specially in South Borneo about comprehension of *ḥadīth*-s at the *faqr* and *zuhud* chapter.

E. Prior Researches

There are researches those related to this research the writer found, there are:

1. *Tasawuf Syekh Abd Al Shamad Al Falimbani* (Taṣawwuf of *Shaikh* ‘Abd Al-Ṣamad Al-Falimbānī), by M. Chatib Quzwain. This research focused on study of Taṣawwuf of Al-Falimbānī. M. Chatib Quzwain concluded that Al-Falimbānī is a great schollar and the former missionaries who brought *tarekat* (ideology path) Sammāniyyah in Indonesia.
2. *Ajaran Suluk Syekh Abd. Al Samad Al Palimbangi* (*Telaah Terhadap Kitab Sair Al Salikin*) (The Teaching of *Suluk* of *Shaikh* ‘Abd Al-Ṣamad Al-Falimbānī (Research of *Sair Al-Sālikīn*)), by Hasni Noor. The research was for seeking specifically teaching of *suluk* in *Siyar Al-Sālikīn*. This research more focused to teaching of *suluk* from Taṣawwuf in *Shaikh* Al-Falimbānī theories. Hasni Noor concluded that according to Al-Falimbānī, for *suluk* and to reach phase of *insān kāmil* (Perfect human). Human must to be able to subdue seven self desires, there are *nafs al-ammārah*, *nafs al-*

*lawwāmah, nafs al-mulḥamah, nafs al-muṭma'innah, nafs al-rāḍīyyah, nafs al-marḍīyyah, and nafs al-kamīlah.*²

3. *Sairus-Salikin (Perjalanan Orang Yang Salik Kepada Allah)* (Sair Al-Sālikīn (The Journey of *Salik* People to Allah), by Ahmad Fahmi bin Zamzam or also known as Abū 'Alī Al-Banjārī Al-Naḍwī Al-Mālikī. This book is an edited book that change Arabic Malayan writing from *Siyar Al-Sālikīn* to Latinic writing, so the title is same as *Siyar Al-Sālikīn* (or Sair Al-Sālikīn) by *Shaikh* Al-Falimbānī. In this book, he just edited the writing, and added some explanations and qualities of he *ḥadīth*-s narrations.³

The differents between this research with the previous researches is the purpose, which is to know about the comprehensions of *ḥadīth*-s in *Siyar Al-Sālikīn*, and not only explain the comprehension, it is also reveal the methods and characteristics of *Shaikh* Al-Falimbānī.

F. Research Method

According to the explanations above, the research will base on this methods:

² Hasni Noor, *Ajaran Suluk Syekh Abd Al Samad Al-Palimbani: Telaah Terhadap Kitab Sayr al-Salikin*, Jurnal HUBPTAIN IAIN Sunan Ampel, tahun 2009, 18.

³ Abdus-Shamad Al-Falimbani, *Sairus-Salikin Ila 'Ibadati Rabbil 'Alamin*, ed: Ahmad Fahmi Bin Zamzam, (Banjar Baru: Darussalam Yasin, 2010), I, iv.

1. This research is a library research. Therefore, the writer divide research to two kinds of data sources, there are primary data and secondary data. Primary data of this research is “*Siyar Al-Sālikīn*” by *Shaikh Al-Falimbānī*, and secondary data are *ḥadīth-s* books and *ḥadīth-s* of the Prophet Muhammad PBUH explanation books, there are *Ṣaḥīḥ Al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Al-Tirmīdhī*, *Sunan Al-Nasā’ī*, *Sunan Ibn Mājah*, *Sunan Abī Dāwud*, *Ṣaḥīḥ Ibn Hibbān*, *Sunan Al-Baiḥāqī Al-Kubrā*, *Sunan Al-Dāruqūṭnī*, *Musnad Al-Dārimī*, *Mu’jam Al-Kabīr Li Al-Ṭabrānī*, *Al-Muwatṭa li Imām Al-Mālik*, and *Musnad Imām Aḥmad*.

2. This research will use a description method of *ḥadīth-s* with an extraction, an explanation, and Islamic Schoolars of *ḥadīth* opinions. To achieve the purpose of this research, the writer work the research by doing on four steps, there are:
 - a. Collect the 72 *ḥadīth-s* and find theirs explanations from *Shaikh Al-Falimbānī* at the chapter.
 - b. Find and conclude and ideal approach to understand the explanations.
 - c. Find and resume some explanations of the *ḥadīth-s* to understand the explanations (if there is any).
 - d. Conclude the *ḥadīth-s* comprehension, method, and charactetistic of *Shaikh Al-Falimbānī*’s explanations.

G. Thesis Structure

The writer will compose this research to five chapters.

First chapter, is an introduction. That contains design of operational of the research for a reference of this research in work on it.

Second, in a comprehension method of *ḥadīth*-s, that contains explanations methods theory, and approach methods on *ḥadīth* comprehension.

Third chapter, is *Shaikh* Al-Falimbānī biography. This chapter will give a strong base to know more about *Shaikh* Al-Falimbānī in *ḥadīth* explanation in his book.

Fourt, is a main chapter of this research, *ḥadīth* comprehension at considering chapter of *Faqr* and *Zuhud* in “*Siyar Al-Sālikīn*”, and methods and characteristics of Al-Falimbānī when explaining *ḥadīth*. This chapter contained the *ḥadīth*-s, their explanations, the writer’s comment and conclusion the explanations.

Fifth chapter or the last chapter, is the conclusion of the research for the closure.

This is the end of the first chapter of this research, next the writer will continue to the second chapter.