



***Fiqh Tasawuf* in the Book of *Asrarus Shalat* by Tuan Guru Abdurrahman Shiddiq Al-Banjari (Analysis of Sharia and the Essence of Prayer)**

Amaruddin^{1*}, M. Hasbi Umar², Sayuti Una³

Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Indonesia¹

Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Indonesia²

Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Indonesia³

Corresponding Email: amaruddin.asra@gmail.com*

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Abstract

The relationship between *fiqh* and *tasawuf* is a problem that often arises, especially in the practice of prayer. Tuan Guru Abdurrahman Shiddiq Al-Banjari has formulated an analysis of the correlation between *fiqh* and *tasawuf*, or in other words, sharia and essence in the practice of prayer, as stated in his book *Asrarus Shalat Min 'Iddati Kutubil Mu'tamadat* (often referred to as *Asrarus Shalat*), a book that contains the secrets of prayer. This study aims to determine and analyze the problem of the correlation between *fiqh*/sharia and *tasawuf*/essence in prayer, especially in the discussion in the book *Asrarus Shalat Min 'Iddati Kutubil Mu'tamadat* by Tuan Guru Abdurrahman Shiddiq Al-Banjari. Methodologically, the study uses a qualitative method, by applying a library research approach, namely conducting a study of a problem and orienting it towards library data sources or related literature. The results or findings of this study are the relevance between *fiqh*/sharia and *tasawuf*/essence in prayer. The connection between *fiqh* and *tasawuf* is a requirement for achieving the perfection of prayer, both outwardly and inwardly. In addition, the book *Asrarus Shalat* contains three discussions, namely the principles of prayer, the virtues of prayer, and the meaning of prayer readings. Analysis of the relevance between sharia and essence can be seen in the principles of prayer, by dividing it into two parts, namely the principles of the outer world oriented towards *fiqh*/sharia, such as, conditions, pillars, cancellations, and sunnah of prayer; and the inner world oriented towards *tasawuf*/essence, such as knowing the secrets of the conditions and pillars of prayer, and believing the essence of the secrets of prayer with all one's heart. The research serves as a recommendation and reference for teachers, students, and the Indragiri Hilir community, in recognizing, preserving, understanding, and applying all the teachings of Tuan Guru Abdurrahman Shiddiq Al-Banjari, especially those contained in his works, such as the book *Asrarus Shalat Min 'Iddati Kutubil Mu'tamadat*.

Keywords: Jurisprudence-Sufism, The Direction of Prayer, Prayer Worship, Tuan Guru Abdurrahman Shiddiq Al-Banjari.

Introduction

Humans are God's perfect creatures, because they were created in the best of creations. As perfect creatures, a human's life journey will never be separated from religion, which is the guide to life. In Islam, the life journey of a Muslim (a person who embraces Islam), cannot be separated from three things, namely faith, sharia, and Sufism or morals. In general, the aspect of faith is the basis for a Muslim in religion, by believing in Allah SWT, as the only God worthy of worship. Then, the sharia aspect becomes the basis or guideline for a Muslim in actualizing and implementing his belief in Allah SWT, through the guidance of worship to Him, such as prayer, fasting, zakat, alms, and others (Rusdi, 2017).

Lastly, the aspect of Sufism or essence, is self-control over deviations from belief in Allah SWT. Apart from that, the aspect of Sufism is also a sign for a Muslim to carry out worship with sincere intentions and only hope for the grace and blessing of Allah SWT. Thus, the aspects of faith, sharia, and Sufism are the foundation and guide for a Muslim in carrying out all activities in the world, both those related to Allah SWT (*hablumminallah*), relationships between fellow human beings (*hablumminannas*), and relationships with the surrounding environment (Ikrom, 2019).

Nowadays, in the discipline of science, the term *akidah* or faith is often referred to as kalam science. Then, the term sharia is familiarly known as fiqh science. Meanwhile, the term *ihsan* or *hakikat* is often referred to as tasawuf science.

Looking at the development of the three disciplines above, there is an opinion regarding the separation between the three, especially *fiqh* and *tasawuf*, which are often referred to as two different aspects and are not related to each other. In this context, the science of tasawuf is considered a teaching that deviates from Islam, so it is often called heresy. In addition, this statement is also in line with the practice of tasawuf which seems to be inconsistent with Islam, where not a few *tasawuf* people are found to have abandoned the practices of *fiqh*, so it is often called heresy (Wahid, 2021).

Regarding this, Imam Al-Ghazali spoke up by stating that *fiqh* (sharia) and *tasawuf* (essence) are closely related to each other. He also explained that fiqh (sharia) is proof of a Muslim's sincerity in his belief in Allah through all series of worship. While tasawuf (essence) is an instrument in straightening the intention of a series of worship based on the science of fiqh, so that it is always directed to Allah SWT. and accompanied by the purity of the heart and soul of a Muslim himself (Ridwan, 2020).

On the other hand, Al-Junayd Al-Baghdadi also said something similar, that a person who practices the science of fiqh (shari'a) without being accompanied by the knowledge of Sufism (the essence), then he is a wicked person. If someone knows the science of Sufism without practicing the science of fiqh, then he is a zindik person. Then, if a Muslim is able to combine the two, by practicing the science of fiqh and accompanied by knowledge of Sufism, then he is included in the group of tahqiq people (Agustina, 2020).

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Abdurrahman Shiddiq, as a prominent ulama and mufti in Indragiri, also explained his opinion regarding the relevance of fiqh and Sufism. He explained, "Starting from the Shari'a with no essence is empty, and the essence without the Shari'a is void" (Haira, 2006).

Nowadays, the development of Islamic jurisprudence and Sufism is very rapid, including in Indragiri Hilir. Abdurrahman Shiddiq is one of the leading religious figures or scholars for the people of Indragiri Hilir. In fact, he was once appointed as a mufti in the Indragiri Kingdom at that time. Abdurrahman Shiddiq, or familiarly known as Tuan Guru Sapat, is a teacher who is active in teaching religious knowledge to his students, starting from the science of aqidah (kalam), the science of makrifat, to the science of fiqh (shari'a), and the science of Sufism (the essence).

Regarding fiqh and Sufism, Abdurrahman Shiddiq or Tuan Guru Sapat, expressed his thoughts and knowledge in several of his works. Among those that stand out are *Syair Ibarat* and *Khabar Doomsday* as well as *Asrarus Shalah* (a book that discusses the secrets of prayer).

In the book *Asrarus Shalah*, Tuan Guru Abdurrahman Shiddiq states that the kaifiyat or procedures in prayer consist of two matters, namely the kaifiyat zhahir and the kaifiyat batin. The kaifiyat zhahir includes knowing the obligatory conditions for prayer; knowing the valid conditions for prayer; knowing the pillars of prayer; knowing the sunnah ab'adh of prayer; knowing the sunnah hay'at of prayer; knowing the dislike of prayer; and knowing the things that invalidate prayer (A. Abduh, 2000).

Reflecting on the explanation above, it clearly shows that Tuan Guru Abdurrahman Shiddiq in his book, *Asrarus Shalah*, adheres to the understanding of fiqh-tasawuf, so that he always provides explanations regarding the secrets of tasawuf (essence) for each rule of fiqh (sharia) in prayer worship. Therefore, considering the existence of khilafiyah in understanding the relevance of fiqh-tasawuf, and the perception that in sharia worship (fiqh) there are essential values (tasawuf) in it, as described by Tuan Guru Abdurrahman Shiddiq, so that there needs to be an in-depth investigation regarding the relationship between fiqh-tasawuf so that in the future a comprehensive understanding is obtained and there is no misunderstanding in society, especially the Indragiri Hilir community.

For the people of Indragiri Hilir, Tuan Guru Abdurrahman Shiddiq is a figure or role model in living a religious life, both in terms of worship and muamalah. This can be seen from his works that still exist today, especially in the study groups in Indragiri Hilir. Among his works that still exist in the scope of the study groups are: *'Aqaidul Iman* (a book that discusses Islamic faith), *Asrarus Shalah* (a book that reveals the secrets of prayer), *Perukunan Melayu* (a book that explains the rules of Islamic religious law), *Syair Ibarat and Khabar Kiamat* (a book containing poetry, advice, or parables, related to human life, both faith, worship, and muamalah), and *Amar Ma'rifat* (a book that discusses the science of Sufism comprehensively) (A. Abduh, 2000).

In this regard, the author intends to discuss further the thoughts of Tuan Guru Abdurrahman Shiddiq on *fiqh* and Sufism. Furthermore, in this study, the author will discuss the general perception of Tuan Guru Abdurrahman Shiddiq on the relevance of *fiqh-tasawuf*,

and reveal his understanding of the values of tasawuf (essence) implied in a fiqh (sharia) practice, namely prayer. Therefore, in this study, the author will raise the title, "*Fiqh Tasawuf* in the Book of *Asrarus Shalat* by Tuan Guru Abdurrahman Shiddiq Al-Banjari (Analysis of Sharia and the Essence of Prayer)."

Literature Review

Study of The Jurisprudence of Sufism in the Book of *Asrarus Shalat* by Tuan Guru Abdurrahman Shiddiq Al-Banjari has received a lot of attention from previous researchers. As far as the author knows, the specific discussion about the *fiqh of tasawuf* in the book of *asrarus shalat* has not been studied comprehensively. Therefore, this research is relevant and significant to be studied.

Furthermore, to distinguish and emphasize the special characteristics and novelty in this study, a literature review of several previous works is needed. There are quite a lot of studies on Sufism jurisprudence, but the author will present several scientific works that are considered representative and relevant to the title of this study, including:

1. M. Arrafie Abduh's dissertation entitled *The Characteristics of Abdurrahman Shiddiq's Sufism in His Poems (1857-1939)*. This dissertation is the final assignment for his Doctoral studies (S3) in Postgraduate education at IAIN Syarif Hidayatullah, Jakarta, in 1998. The dissertation explains the understanding of Sufism of an Indragiri Hilir scholar, Tuan Guru Abdurrahman Shiddiq, where it is explained that according to Tuan Guru Abdurrahman Shiddiq, the understanding of Sufism is divided into two groups, namely moral Sufism and philosophical Sufism (M. A. Abduh, 2008).
2. A dissertation written by Muhammad Nazir as his final assignment for his Doctoral studies (S3) at the Postgraduate level at IAIN Syarif Hidayatullah, Jakarta, in 1989, entitled, *The Kalam Side in the Islamic Thought of Sheikh Abdurrahman Shiddiq Al-Banjari*. This dissertation explains the understanding of Tuan Guru Abdurrahman Shiddiq in theology (Nazir, 1989).
3. The article written by Zulfa Jamalie is entitled *SHEIKH ABDURRAHMAN SIDDIQ AL-BANJARI (Madam of Cross-Regional Preaching)*. The study shows that the phenomenon of how the pattern and implications of cross-regional (island) preaching have been carried out by Sheikh Abdurrahman Siddiq. Including preaching through his poems, he preached and tried to straighten out the flow of kalam and tasawuf which tended to deviate (Zulfa, 2015).
4. Article written by Yuriyan Dinata and friends entitled *The Role of Sheikh Abdurrahman Siddiq al-Banjari as Mufti of the Indragiri Sultanate in the Development of Social and Cultural Society*. The results of this study indicate that the teachings of Sheikh Abdurrahman Siddiq al-Banjari have an important role in forming a harmonious social and cultural identity of society between worldly life and the hereafter, and remain relevant in facing the challenges of the post-modern era (Dinata et al., 2024).

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5. The thesis written by Ismail Yuhaidir, entitled "The concept of tauhid of Syaikh 'Abdurrahman Shiddiq in the book '*amal ma'rifah*.'" The focus of this research discusses Sayikh Abudrrahman Shiddiq's thoughts in his writing *Amal Ma'rifah* with the author's hope, to encourage us to better understand the essence of the divine values that we have lived so far. Because for the writer, Sheikh Abudraman Shiddik's thoughts are enough to provide extraordinary enlightenment in establishing the unity of Allah Swt (Yuhaidir, 2012).
6. Article written by Mumtaz Hakimi and Ahmad Syadzali entitled "The Sufi Dimension of the Book *Asrâr Ash-Shalah Min 'Iddah Kutub Mu'tamidah*." The results of this study concluded that dIn the book of *Asrâr ash-Shalah Min 'Iddah Pole Mu'tamidah*, it is found that Sufism's view of Shari'a is in two senses, namely *riwayah* and *diroyah*. the benefits and priorities of prayer (Hakimi, 2016).

Research Method

The type of research used in this study is Descriptive Research with a Qualitative approach. Qualitative Descriptive Research is research that aims to describe events or phenomena that occur in the field and present data systematically, factually and accurately regarding facts or phenomena that occur in the field (Gunawan, 2022). The data collection technique used in this research is literature research. Library research is a type of research that takes data through libraries in the form of books, dictionaries, journals, encyclopedias and other sources, which is related to the Book of *Asrarus Shalat* or Tuan Guru Abdurrahman Shiddiq Al-Banjari (Soendari, 2012).

The stages carried out in this research are as follows. First, collecting information through literature studies related to the Book of *Asrarus Shalat* and Tuan Guru Abdurrahman Shiddiq Al-Banjari. Second, reviewing the entire Book of *Asrarus Shalat* and the profile of Tuan Guru Abdurrahman Shiddiq Al-Banjari. Third, conducting a descriptive analysis of the information found. Fourth, providing interpretations of the findings resulting from the analysis of information and then providing notes or criticism of the manuscript being studied.

Result and Discussion

A. Biography of Tuan Guru Abdurrahman Shiddiq Al-Banjari

1. Al-Banjari Degree

Historically, in Southeast Asia, there are three famous religious figures who have the title "Al-Banjari". They are Sheikh Muhammad Arsyad Al-Banjari, Muhammad Nafis Al-Banjari, and Tuan Guru Abdurrahman Shiddiq Al-Banjari.

1. Sheikh Muhammad Arsyad Al-Banjari

Sheikh Muhammad Arsyad Al-Banjari was a famous religious figure who was born in Luk Gadang, Astambul District, Banjar Regency, South Kalimantan, on 13 Safar 1122 H,

coinciding with the year 1710 AD, and died in 1227 H or 1812 AD. He was a famous religious figure with the title Al-Banjari or familiarly called Datuk Kalampayan. He is the author of the book *Sabil Al-Muhtadin: Kittabaqquh fi Amr Al-Din*, and the book of Unity (Hakimi & Syadzali, 2017).

2. Muhammad Nafis Al-Banjari

Muhammad Nafis Al-Banjari was a Banjar cleric who was born in Martapura, South Kalimantan, in 1735 AD. He is the author of the book *Ad-Durr Nafis fi Bayan Wahdat Al-Afal wa Al-Asya' wa Al-Shifat wa Al-Dzat Al-Taqdis*.

3. Master Abdurrahman Shiddiq Al-Banjari

Tuan Guru Abdurrahman Shiddiq Al-Banjari is a descendant of Datuk Kalampayan, namely Sheikh Muhammad Arsyad Al-Banjari. He is a famous religious figure or cleric in the Indragiri Hilir area. In the world of science, he also wrote several books that are famous among the people of Indragiri Hilir, namely *Syair Ibarat* and *Khabar Kiamat*, *Asrarus Shalah*, *Risalah Amal Ma'rifat*, and *'Aqaidul Iman* (Haira, 2006).

In general, it can be concluded that the title Al-Banjari is a title for people of Banjar descent from the Banjar Kingdom in South Kalimantan at that time.

2. Birth and Adolescence

Tuan Guru Abdurrahman Siddik al-Banjari bin Muhammad 'Afif Al-Banjari, is estimated to have been born on Thursday night in the month of Rabi'ul Akhir in the year 1284 H/August 1867 in a village, called Kampung Dalam Pagar, Martapura, South Kalimantan. He is a descendant of the famous cleric from Banjar, Sheikh Muhammad Arsyad bin Abdullah Al-Banjari, the author of the book *Sabilal Muhtadin* who is famously known as Datuk Kalampayan, both from his father's and mother's side (A. Abduh, 2000).

Tuan Guru Abdurrahman Shiddiq is the son of Shafura (his mother) and Muhammad Afif (his father). His maternal grandparents then took over his upbringing and care. Sheikh Muhammad Arsyad bin Mufti Sheikh Muhammad As'ad, also known as Tuan Guru Mufti Arsyad Lamak Pagatan, was his grandfather as well as a cleric and mufti of the Banjar Sultanate. After his grandfather passed away, he was moved to the care of his grandmother and aunt, initially educating him with a love of the Qur'an and basic Islamic knowledge until he had mastered it. His intelligence was evident from childhood, without experiencing any difficulties in learning and reading the Qur'an (Nazir, 1989)

After Tuan Guru Abdurrahman Siddik al-Banjari Shiddiq became a teenager, around the age of 9 to 13, he continued to study basic Arabic and Nahwu-Sharaf as well as other instrumental sciences, as well as basic Islamic sciences, such as tauhid, fiqh, ushul fiqh, morals, tafsir and hadith with his teachers, including; Tuan Guru Tuan Guru Abdurrahman Siddik al-Banjari Muda, Tuan Guru Zainuddin, Tuan Guru Hasyim, and Tuan Guru H. Sa'id Wali as well as other teachers around Dalam Pagar and Martapura (Rosalini, n.d.).

Seeing the state of intelligence and mastery of knowledge, his teachers suggested that his student named Tuan Guru Abdurrahman Siddik al-Banjari could continue studying in Mecca and Medina, as centers of knowledge and intellectual networks of Islam in the world.

This message became an inspiration and motivation since adolescence, and became an obsession in general for students to deepen their knowledge in the Holy Land (Rosalini, n.d.).

3. Efforts Before Going to Haramain

Of course there must be enough money and expenses to travel to the Holy Land. As a result, he postponed following the teacher's advice and his own intentions for a while while preparing everything. When he was free in 1303 H, he also set aside time to study goldsmithing and precious stone jewelry techniques for his family who were usually experts in this field. Given that Martapura is a Gem Mining area, especially Diamonds and Diamonds, this profession is common and commonly pursued by young people in his village, including the young man *Pak Guru Abdurrahman Siddik Al-Banjari* (Yuhaidir, 2012).

His decision to trade jewelry outside the Martapura area was because he had expertise in gold and gemstone craftsmanship and a strong desire to collect money so he could perform the Hajj pilgrimage and study at Haramain University. The Amuntai area, which is currently the capital of Hulu Sungai Utara Regency, was his choice. According to informants from his descendants, the areas visited even reached Barabai, Kandungan and Rantau. While in Hulu Sungai, he also did not waste the opportunity to study under the famous teachers in the area.

Because of his ambition to study in the Holy Land and the fact that he and his friends—about nine of them—saw circumstances that made it unlikely they would be able to leave sooner due to the challenging economic conditions of Kalimantan at the time—he decided to leave the region. The location chosen for this was even further away, outside Kalimantan, specifically the city of Padang, Sumatra. The journey did not go directly to Sumatra, but stopped in Java, specifically in Batavia.

The reason he went to Padang was because in this area there was a relative who was also his descendant, namely H. Muhammad As'ad, a Banjar merchant who worked as a craftsman and gem trader who had been fairly successful in his travels.

By his uncle, he was asked for help in trading gold, silver and precious stones, from Padang to Barus and Natal (South Tapanuli). After some time selling his uncle's merchandise back and forth from Padang to South Tapanuli, he obtained a decent profit. With this profit, he became determined to go to Haramain, perform the hajj and study the Qur'an.

4. Haramain: The Holy City and the Halaqah of Reciting the Koran

He left for the Holy City, Mecca in 1306, during the Hajj season, with the intention of performing the Hajj first, then settling down to study. When the religious study circle at the Grand Mosque was first opened, the young men of Tuan Guru Abdurrahman Siddik al-Banjari sought the wisdom of these great thinkers. The three main teachers were Sheikh Sayyîd Bakrî Syaththâ, Sheikh Muhammad Nawâwi al-Bantani, and Sheikh Muhammad Saîd Babâshil (Mufti Syafi'iyah, the successor to Sheikh Ahmad Zaini Dahlan). He also studied under the guidance of Sheikh Mahfudz at-Termasi, Sheikh Ahmad Dimyathi, and Sheikh Ahmad Khatib al-Minangkabawi in addition to his main teachers. His classmates or friends during his studies at the Grand Mosque included; Sheikh Abdul Qadir al-Mandaili, Sheikh Umar Sambas, Sheikh Thahir Jalaluddin, Sheikh Abdullah Zawawi, Sheikh Ali Banjar, Sheikh Sa'id Yamani, Sheikh

Mukhtar Bogor, Sheikh Umar Sumbawa, Tok Awang Kenali (Kelantan Malaysia), Sheikh Husein Kedah (still related to him because he is a descendant of Sheikh M. Arsyad Banjar). Several other scholars of the Archipelago, although not in the same generation, came later than him to the Holy Land and became "friends" in the struggle, including; KH Asy'ari, KH Ahmad Dahlan, Sheikh Sulaiman Arrasuli, Sheikh Abdul Karim Amrullah, Tuan Guru Kasyful Anwar and others (Ridha, 2023).

In addition to actively attending religious studies at the Grand Mosque, he also maintained his abilities by attending a halaqah at the Nabawi Mosque in Medina. This situation lasted for approximately five years before finally being given permission to teach at one of the halaqahs of the Grand Mosque. came from the Sharif government of Mecca. You must take advantage of the opportunity to teach permission. He is known to have given a lecture at a halaqah at the Grand Mosque. for almost a year. After various considerations, he returned to his homeland, Jawi, to his birthplace, Tanah Banjar, Martapura in 1312 H /1894.

5. Period of Devotion to Science and Religion

He began to preach and teach in his native Banjar after returning from Haramain with the approval of the teachers to devote his knowledge to the archipelago. He spent less than a year initially focusing all his attention on preaching in his hometown in Dalam Pagar and several areas in Martapura. Then, with the initial intention of visiting his late father, Sheikh Muhammad 'Afif (Datuk Landak), it crossed his mind to migrate to Bangka Island there (Muthalib, 2020).

After arriving in Bangka, he was finally asked to teach and was asked to settle for about 15 years, have a family and preach there. Finally, after several years in Bangka, and the preaching could be continued by the students he had successfully trained, he decided to migrate to another area in Sumatra which was considered not yet vibrant in Islam. Before setting foot in his destination, he first visited the areas of the Malay Peninsula/Malaysia, visiting friends of the same generation when studying in Mecca, such as Datok Awang Kenali and Tuan Husein Kedah. On his journey when he arrived in Johor, he was offered the position of Mufti in the Kingdom of Johor, but was rejected as was the rejection for the same position by the Mufti of Betawi, Sayyid Usman Bin Yahya when he visited Batavia before going to the land of Malaya (Pransiska et al., n.d.)

In his life journey as a cleric, educator, preacher, mufti, and other social roles, Sheikh Tuan Guru Abdurrahman Siddik al-Banjari Shiddiq also wrote many works which until now have become references, including:

1. *Treatise on the doctrine of faith(tawhid)*
2. *Fath al-'Alîm fî Tartîb at-Ta'lîm(tawhid)*
3. *Asrâr ash-Shalâh Min 'Iddati Kutûb al-Mu'tamadah(fiqh-sufi)*
4. *The poem 'Ibârat Khabar Qiyâma'(religious literature)*
5. *Syajarah al-Arsyadiyah wa Mâ Ulhiqa Bihâ(history of the family lineage of Sheikh Muhammad Arsyad al-Banjari)*
6. *Risâlah Takmilat Qawl al-Mukhtashar(syarah from the book Qawl Mukhtashar)*

7. *Mau'izhah Li Nafsî wa Li Amlsâli min al-Ikhwân*(religious advice)
8. *Tadzkirah Li Nafsî wa Li al-Qâshirîn Mitslî*(religious advice)
9. *Majmû' al-Âyât wa al-Ahâdîts fi Fadhâ'il al-'Ilm wa al-'Ulamâ wa al-Muta'allimin wa al-Sâmi'în*(hadith about the virtues of seeking knowledge)
10. *Damm wa Tashrîf Ma'a Madkhal fi Ilm al-Sharf* (Neuroscience)
11. *Treatise on 'Good Deeds'*(monotheism-Sufism)
12. *Collection of Sermon Manuscripts* (Arabic sermon text and translation)
13. *The Book of Al-Faraidh*(inheritance jurisprudence)
14. *Bay'a al-Hayawân li al-Kâfirîn* (jurisprudence of transactions)

6. The death of Tuan Guru Abdurrahman Shiddiq

On 4 Sha'ban 1358 H/1939 H, Tuan Guru Abdurrahman Siddik al-Banjari Shiddiq, a very popular and charismatic scholar who was an inspiration to the people of Indragiri in particular and the people of Bangka and Kalimantan in general, passed away and returned to the presence of Allah, *Inâ lillâhi wa Innâ Ilaihi Râjî'ûn* (Rosalini, n.d.).

B. Profile of the Book of Asrarus Shalat

The book *Asrarus Shalat* is one of the many works of Tuan Guru Abdurrahman Shiddiq Al-Banjari. This book has a full title, namely *Asrarus Shalat Min 'Iddati Kutubil Mu'tamadat* (Some Secrets of Prayer Taken from Several Mu'tamad Books). Reflecting on the title, it can be seen that this book is compiled as a guideline for Muslims, especially the people of Indragiri Hilir, in performing the prayer service. This is because the contents of this book contain various secrets in the prayer service, so that in reality every Muslim not only understands the various movements and readings of prayer, but also understands the meaning or wisdom behind each movement and reading of the prayer. This statement is as stated in the early part of the book *Asrarus Shalat*, namely:

لَمَّا رَأَيْتُ مِنَ الْإِدْلَةِ أَنَّ الصَّلَاةَ عِمَادُ الدِّينِ كَيْفِيَّتُهَا الظَّاهِرَةُ وَالْبَاطِنَةُ فِي هَذِهِ الْأَمَانِ.

"When I see several evidences that prayer (prayer) is a pillar of religion and is more important than all obedience, then I like that I mention its outer and inner benefits in this translation, so that it (Asrarus Salah) becomes a warning for me and for those like me rather than brothers and so that it becomes a bet for me and for them in a safe country."

Based on the systematics of its writing, the book *Asrarus Shalat* does not have chapters or sub-chapters as a divider between the discussions in it. On the other hand, the discussion in this book is presented descriptively from the introduction to the end. In addition, the discussion of the secrets of prayer in this book is summarized in 34 pages. In terms of its writing, this book is written using Arabic Malay script, except for several statements or arguments that purely use Arabic. In addition, in terms of its writing rules, if compared with contemporary writing rules, it can be assumed that there are no stipulations on writing rules, other than the Arabic Malay script writing rules, used by Tuan Guru Abdurrahman Shiddiq Al-Banjari in compiling this *Asrarus Shalat* book (Hakimi & Syadzali, 2017)

As a guideline for prayer for Muslims, especially the people of Indragiri Hilir, the book *Asrarus Shalat* is proof of how much Tuan Guru Abdurrahman Shiddiq Al-Banjari cares about the religious knowledge of the people of Indragiri Hilir, especially in prayer worship. This is

because prayer worship is the main worship for every Muslim, without exception. This statement was conveyed by Tuan Guru Abdurrahman Shiddiq in the introduction to his book, namely:

"You know that praying (praying) five times a day is fardhu 'ain for themukallaf and it is obligatory for guardians (parents) to order children to pray when they are seven years old and it is obligatory to beat them when they reach the age of ten. And it is also obligatory for them to order their children and wives and those under their control and not let them grow old." (Muthalib, 2020)

Thus, it can be concluded that the book *Asrarus Shalat* is a book written in Arabic Malay script that discusses the secrets of prayer worship, so that it can be a guideline for Muslims, especially the people of Indragiri Hilir, in perfecting prayer worship, both in movements and in prayer readings.

C. Analysis of Sharia and the Essence of the *Asrarus Shalat* Book

In general, sharia and reality are two different things and are interconnected and have a close connection. In addition, there are also two other things that complement or perfect sharia-realism, namely *tarekat* and *makrifat*.

In the book *Amal Ma'rifat* by Tuan Guru Abdurrahman Shiddiq Al-Banjari, there is a complete definition of these four things, namely sharia, tarekat, essence and makrifat. Sharia has the meaning of all forms of deeds or actions carried out by a Muslim in carrying out all the rules, teachings, or acts of worship, in accordance with Islamic guidance, whether in the nature of commands, prohibitions, and others. Meanwhile, tarekat means the path taken by a Muslim in straightening out the intentions of all his actions or worship, so that they are always focused on Allah SWT, such as the emergence of a sense of asceticism, trust, patience, and others (Yuhaidir, 2012)

On the other hand, essence is the result of the order, namely by convincing the heart of all actions and worship carried out as a form of self-servation to Allah SWT, so that one understands the true meaning of carrying out a worship or Islamic teachings, and obtains the deliciousness or pleasure of worship. Meanwhile, makrifat has the meaning of emptiness of oneself as a creature. This means that a creature has gained perfect recognition of Allah SWT, by convincing the heart that all deeds, actions, and whatever happens, are all due to the power and will of Allah SWT.

The ties between these four things are very close, especially in the first three parts, namely sharia, tarekat, and hakikat. This is as depicted in the book *Amal Ma'rifat*, namely:

"The Shari'a is like a ship, and the order is like the sea, and the essence is like a pearl. So, in this case, a person cannot get the pearl of the essence if he does not dive into the sea of the order as appropriate, and will not be safe in sailing the sea of the order if he does not have a ship of the Shari'a which is sufficient with all the necessary things such as piety, and faith, and surrendering oneself to Allah." (Haira, 2006)

Thus, it can be concluded that the four things, namely sharia, tarekat, hakikat, and ma'rifat, have a close relationship and are united with each other. In addition, the four things

are like levels or stages that can be taken by every Muslim in worshipping Allah SWT, so that they are able to obtain the pleasure of worship and achieve the pleasure of Allah SWT.

In its development, the issue of the dichotomy of sharia and essence often became a hot topic among scholars at that time. This was due to the understanding that the two had different orientations, where sharia was oriented towards the behavior of the body parts, while essence was oriented towards the purity of the conscience. On the other hand, in the world of Islamic scholarship, the dichotomy between sharia and essence is often described as the difference between fiqh and tasawuf. However, in reality, the problem of the dichotomy between the two was triggered by the actions of some groups who misunderstood the meaning of sharia and essence. Groups that were pro-sharia often considered groups that were pro-eschat as deviant groups, and there were even quite a few disputes that ended in bloodshed. The same perception was also understood by groups that were pro-eschat regarding the understanding of those who were pro-shariat (Yasin et al., 2021).

This condition is an irony and a dark period in the development of Islam. In fact, between sharia and reality there is no need to separate at all even though they are different dimensions, but two things that must be connected in order to achieve perfection in worship, including in prayer.

The above perception has received support from various scholars, as stated by Imam Al-Junaid Al-Baghdadi, namely:

مَنْ تَفَقَّهَ بِغَيْرِ تَصَوُّفٍ فَقَدْ تَنَسَّقَ، وَمَنْ تَصَوَّفَ بِغَيْرِ بَيِّنَةٍمَا فَقَدْ تَحَقَّقَ.

"Whoever knows the science of fiqh, namely the Shari'a without knowing the science of Sufism, namely the essence, then indeed that person is ungodly. And whoever knows the science of Sufism without knowing the science of fiqh, then indeed that person is zindiq. And whoever combines both, namely fiqh and Sufism, then indeed that person is a true tahqiq."

Meanwhile, Mr. Teacher Abdurrahman Shiddiq Al-Banjari, also commented on the problem of the dichotomy between sharia and essence, where he said:

بِلَا شَرِيعَةٍ بَاطِلَةٌ

"Starting with the Shari'a without the essence is empty and the essence without the Shari'a is invalid."

The correlation between sharia and reality is a homework that must be applied in every worship by every Muslim, including in prayer. Tuan Guru Abdurrahman Shiddiq Al-Banjari has summarized and recorded practices that can be applied by every Muslim in prayer, related to aspects of sharia and reality. He summarized this specifically in one of his books, namely Asrarus Shalat, which contains secrets in prayer. On the other hand, he also inserted the values of sharia and the reality of prayer in one of his other books, namely Syair Ibarat Khabar Kiamat. In this book, he also gives advice to every Muslim, namely:

"Who just leaves the dawn?

The sin is too great to be real

It felt like cutting his neck and

Killing does not involve weapons."

*“Who abandons his midday prayer
It feels like killing all the Prophets
Allah has opened the door to his sustenance
None of his prayers were accepted.”*

*“Who abandons his Asr prayers
It feels like committing adultery with his mother
The wrath of Allah cursed him
Will be punished forever.”*

*“Who abandons the Maghrib prayer
It feels like destroying the familiar Kaaba
His sin is great and there is no hidden
Because he left out an obligatory command.”*

*“Who abandons the Isha prayer?
Far from the One God
Established by you always
Do the work, don't waste time.”* (A. Abduh, 2000)

From the above series of advice, it is clear that Tuan Guru Abdurrahman Shiddiq Al-Banjari, provides a detailed visualization or description of the secret for people who abandon prayer, by describing various metaphors full of deep meaning.

In the book *Asrarus Shalat*, Tuan Guru Abdurrahman Shiddiq Al-Banjari states that the rules of sharia and reality must go hand in hand in order to achieve the perfection of prayer worship. In general, the rules of sharia in prayer worship include the conditions, pillars, sunnah, and things that invalidate prayer worship. Meanwhile, the rules of reality in prayer worship include understanding all movements and readings of prayer as well as confirming or straightening the intention of the heart so that it remains directed to Allah SWT. In short, in prayer worship, the rules of sharia and reality are two things that must be done by every Muslim when performing prayer worship (Madjid et al., 2022).

In the *Asrarus shalat* book, it is also explained that every series of prayers still has an essential aspect to perfect them. For example, the condition for valid prayer is to face the Qibla. From the perspective of sharia or fiqh, facing the Qibla means facing oneself towards the Kaaba. Meanwhile, in terms of essence, facing oneself towards the Qibla is a form of devotion to Allah SWT, and an attitude of obedience and obedience to Him. Apart from that, one direction, namely the Kaaba, provides ibrah to focus only on Allah SWT. in prayer, as well as in other forms of worship.

Therefore, perfection of worship, especially prayer, can be achieved by implementing all aspects of the Shari'a correctly and accompanying it with the essence aspect, namely straightening intentions only to Allah SWT.

Apart from having straight intentions only towards Allah SWT, perfection of prayer can also be achieved by perfecting all the series of prayers, or what is called tuma'ninah. In the study of fiqh, tuma'ninah is the perfection of prayer movements in accordance with the guidance of the Prophet

Muhammad. This is in line with the words of the Prophet Muhammad Saw. narrated by Abu Dawud and Al-Hakim, namely:

لَا تَتِمُّ صَلَاةُ أَحَدٍ مِنَ النَّاسِ حَتَّى . . . يَقُولَ: سَمِعَ اللَّهُ لِمَنْ أَمَرَ ds: Words: Wordsor Wor
“The prayer of a human being is not complete until... he says, ‘Sami’allahu li man hamidah’ until he stands up straight, then says, ‘Allahu Akbar’, then prostrates himself until his joints are tuma’ninah (at ease).”

In prayer, the meaning of tuma'ninah is calmness or serenity. In this way, someone who performs the prayer in a calm manner will obtain peace and tranquility, so that he can perform the prayer solemnly from beginning to end.

In the aspect of Sufism or nature, Tuan Guru Abdurrahman Shiddiq Al-Banjari mentioned in his book, *Asrarus Shalat*, that what every Muslim must understand is to 'believe in the heart the secrets of prayer, by presenting an attitude of devotion to the creator, such as presenting a sense of reverence, khudhu', hudhur, ta'zhim, haya', khauf, raja', haibah, ikhlash, tadabbur lil qira'ati, and munajat lillah. In addition, Tuan Guru Abdurrahman Shiddiq Al-Banjari in his book, *Asrarus Shalat*, has also explained that there are three main things in realizing the essence of all the secrets of prayer, namely a sense of sincerity, *tadabbur lil qira'ati*, and *munajat lillah* (Hakimi, 2016).

1. Sincere

In general, the attitude of sincerity is a form of sincerity of a servant in worship, namely carrying out a worship with pure intentions solely because of Allah SWT. The command to act sincerely in worship has been indicated by Allah in the Qur'an, precisely in the Al-Muzammil verse 8, namely:

... وَتَبَيَّنْ إِلَيْهِ تَبَيُّنًا

“... and worship Him with all your heart.”

Tuan Guru Abdurrahman Shiddiq Al-Banjari also said that the attitude of sincerity is divided into two types. First, *Ikhlāsh Al-Abrār*. This attitude of sincerity is a form of sincere attitude in worshipping Allah SWT. What is meant is that every worship that is done is only directed to Allah SWT, solely upholding the command of Allah SWT. without expecting anything other than Him. It is even mentioned, someone who has established his heart to have the attitude of *Ikhlāsh Al-Abrār*, he no longer thinks about or expects a reward from Allah SWT., such as expecting to be put into heaven and kept away from the fires of hell. Furthermore, it is also mentioned that all forms of deeds that are done accompanied by the attitude of *Ikhlāsh Al-Abrār*, then these deeds are called 'Amalun Lillah, meaning all deeds because of Allah SWT.

Second, *Ikhlāsh Al-Muqarrabīn*. This attitude of sincerity is an attitude of establishing oneself as a servant in worship. What is meant is that every deed that is done, including worship, is an act that has been willed by Allah SWT for His servants. Thus, every servant who establishes his heart applies *Ikhlāsh Al-Muqarrabīn*, meaning that he has realized and convinced his heart that all deeds that are done do not leave a mark on other deeds. In addition, he will realize his helplessness and realize the true purpose of life, which is solely to worship Allah SWT. Therefore, all deeds that are

accompanied by Ikhlāsh Al-Muqarrabīn are called 'Amalun billah, namely all deeds by the will of Allah SWT.

2. *Contemplation of the mind*

Contemplation of the mind is one of the requirements in achieving the perfection of prayer, namely by thinking, contemplating, and understanding all aspects in each prayer reading. This means that the readings read in prayer are not just formalities, but truly understand the meaning contained in the readings.

3. *Pray for God*

Pray for Allah meaning is communicating with Allah SWT. in worship. In short, *munajat lillah* is a representation of the attitude of ihsan in worship. In the book *Asrarus Shalat*, Tuan Guru Abdurrahman Shiddiq Al-Banjari defines *munajat lillah* as a form of communication between a servant and His creator, by interacting in the form of speaking and calling to Allah SWT. through prayer.

Apart from that, Master Abdurrahman Shiddiq Al-Banjari also explained that the essence of praying to Allah SWT. is to achieve *fana fillah* and *baqa' billah*. Then, the wisdom of praying to Allah SWT. is to achieve coolness and peace of mind in worship, especially during prayer.

Based on the description above, it can be concluded that the sharia and the essence in prayer are two things that must go hand in hand in order to achieve the perfection of prayer. Although they have differences in their centrality, where sharia refers to the rules of fiqh and essence refers to the rules of tasawuf, both have a close relationship in achieving the perfection of prayer, both externally (sharia/fiqh) and internally (essence/tasawuf).

Conclusion

Tuan Guru Abdurrahman Shiddiq Al-Banjari stated that the perfection of worship can be achieved by applying the aspects of sharia and reality simultaneously. This is as stated by him, "Starting from sharia without reality is empty and reality without sharia is void." In terms of application, Tuan Guru Abdurrahman Shiddiq Al-Banjari has written about the application of the aspects of sharia and reality simultaneously in the matter of prayer worship, as stated in the book *Asrarus Shalat Min 'Iddati Kutubil Mu'tamadat*, which is a book that discusses the secrets of prayer worship, both in terms of sharia and reality. The book *Asrarus Shalat Min 'Iddati Kutubil Mu'tamadat* or familiarly called *Asrarus Shalat*, is divided into three main parts, namely (1) *Kaifiyat* prayer; (2) *Fadhilah* or the virtue of prayer worship; and (3) The meaning of each prayer reading. Tuan Guru Abdurrahman Shiddiq Al-Banjari specifically explains the relationship between sharia and the essence of prayer in the section on the principles of prayer, specifically in the inner principles, by including a discussion on the perfection of the conditions and pillars of prayer; the secrets of each pillar of prayer; and confirming the heart to the essence of prayer.

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