

THE PURITY CONCEPT OF AL-FALIMB NI AND ITS CORRELATION WITH THE ISLAMIC MALAY SOCIETY: THE CONTENT ANALYSIS ON SAYR AL-S LIK N IL IB DATI RABB AL- LAM N'S SCRIPT

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Abstract

Al-Falimb n's thoughts in the ancient text of Sayr al-S lik n Il 'Ib dati Rabb al-lamn have influenced the dynamics of Malay Islamic society. One of the discussions in the text is the study of sanctification [ah rah]. This article examines the concept of al-Falimb n ah rah in the Sayr al-S lik n text and its correlation with the observance of the Islamic Malay community in the 18th century. This journal has been carried out using a philological method with a content analysis approach. The results showed that the concept of the sanctity of Al-Falimb n, which is believed to be the standard of holiness that a Malay Muslim mukallaf should practice, is physical and spiritual purity. Physical purity is defined as removing all kinds of sensory and sensory impurity, while spiritual purity is defined as the ability to remove sensual and immaterial impurities.

Keywords: *Al-Falimb n ; Sayr al-S lik n; Purity, Purification; Malay Society*

Abstrak

Pemikiran Al-Falimb n dalam naskah kuno Sayr al-S lik n Il 'Ib dati Rabb al-lamn telah mempengaruhi dinamika masyarakat Islam Melayu. Salah satu pembahasan dalam naskah tersebut adalah studi penyucian [ah rah]. Artikel ini mengkaji konsep al-Falimb n ah rah dalam naskah Sayr al-S lik n dan korelasinya dengan praktik ketaatan masyarakat Melayu Islam pada abad ke-18. Jurnal ini telah dilakukan menggunakan metode filologis dengan pendekatan analisis isi. Hasil penelitian menunjukkan bahwa konsep kesucian Al-Falimb n yang diyakini sebagai standar kesucian yang seharusnya dipraktikkan oleh seorang mukallaf Muslim Melayu adalah kemurnian jasmani dan rohani. Kemurnian fisik diartikan sebagai menghilangkan segala jenis kenajisan indrawi dan indrawi, sedangkan kemurnian spiritual diterjemahkan sebagai kemampuan untuk menghilangkan ketidakmurnian indrawi dan non-materi.

Kata kunci: *Al-Falimb n; Sayr al-S lik n; Kemurnian, Pemurnian; Masyarakat Melayu.*

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مستخلص

أثرت أفكار الفليمباني في المخطوطة القديمة سير السالكين إلى عبادة رب العالمين على ديناميكيات المجتمع الماليزي الإسلامي. ومن المباحث في تلك المخطوطة القديمة عما يتعلق بالطهارة. تبحث هذه المقالة عن مفهوم الطهارة عند الفليمباني في المخطوطة القديمة المسماة بسير السالكين وعلاقته بتطبيق مجتمع الملايو الإسلامي في القرن الثامن عشر. تم البحث في هذه المقالة باستخدام منهج لغوي (علم المخطوطة) و منهج تحليل المحتوى. أظهرت النتائج أن مفهوم الطهارة عند الفليمباني الذي يُعتقد أنه معيار الطهارة الذي يجب أن يمارسه المسلم الملايوي هو الطهارة الجسدية والروحية. يُعرّف النقاء الجسدي بأنه إزالة جميع أنواع النجاسة الحسية، بينما يُعرّف النقاء الروحي بأنه القدرة على إزالة الشوائب الحسية وغير المادية. وفقاً للفليمباني، يمكن أن يلهم هذان النوعان من الطهارة سلوك الناس إذا تم تطبيقهم معاً. سيكون الكمال الداخلي والخارجي الذي يقدمه الفليمباني مرجعاً لديالكتيك الفكر الفقهي الملايوي منذ عصره. يظهر هذا التعبير من خلال ألفة المجتمع التي تدل على أن المسلم الملايو المكلف لا يزال يعتبر مسلماً مشكوكاً فيه إذا لم يفهم حقيقة الطهارة كمبدأ لفهم الإسلام. عادة ما يتم تقديم هذا المفهوم كمفهوم عملي في الحياة اليومية لمسلم الملايوي. تم العثور على هذا الواقع كسلوك ديني واجتماعي في المجتمع اليوم. يشتهر مجتمع الملايو المسلم حالياً بتطهير الذات الجسدي والروحي قبل القيام بأي نشاط. يعتمد هذا المفهوم على الرجاء أنه إذا مات شخص أثناء أداء نشاط ما ، فسيتم تسجيل أفعاله في حالة مطهرة.

الكلمات الرئيسية: الفليمباني؛ سير السالكين. نقاء وتنقية. مجتمع الملايو

A. INTRODUCTION

The development of Islam in Nusantara has a long story, primarily since the great works of scholars had been published in the eighteenth century, and then the published thoughts became an educational reference and media in Islamic development in Nusantara. One of that scholars was Sheikh 'Abd al- amad al-J w , and later on, well known as al-Falimb n , with his book Sayr al-S lik n Il Ib dati Rabb al- lam n ¹



The book had combined u l al d n, jurisprudence, and Islamic mysticism (*ta awwuf*). All three sciences were mixed in one entity to entirely understand the religious concept in

¹ Al-Singkiliy, al-Syaykh 'Abd al-Ra f al-Singkiliy, *Kif yat Al-Ghul m F Bay n Ark n al-Isl m Wa Syur ihi* (Singapura, Jeddah: Al- aramain, n.d).

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Malay Muslim society. Before the 18th century, the Malay Muslim jurisprudence and *ta awwuf* orientation were not stated separately. Both the fiqh scholars and *ta awwuf* scholars have claimed the truth. The religious orientation exoteric focuses on the principles of formal law and claims as a religious concept truthfully. On the other side, the ecotourist religious orientation [ba iniyah] that focuses on experiences and self-awareness has claimed itself as a religious knowledge that leads to real happiness². However, since the Sayr al-Salik n al-Falimb n 's work was published, the Islam understanding concept among Malay Muslim society was united in statistical jurisprudence [Sufi fiqh scholars].

Al-Falimb n , through his work has emphasized that the fiqh scholars and *ta awwuf* have the same critical role in worships practices and muamalah. From this understanding, a presumption rises if a f qih has no *ta awwuf* knowledge, then his good deed would be rejected. According to a statement said that, "whoever seeks for *ta awwuf* knowledge and doesn't know about the *fardh a'in* of fiqh scholars then he/she would be a zinddiq and whoever seeks for the fiqh scholars and has no *ta awwuf* then he would be a fasiq and whosever accumulates both fiqh scholars and *ta awwuf* the he would be 'arif bill h Ta l 's muhaqqiq n³

Al-Falimb n also enlightened that every s fy supposed to be named as a f qih, but not all f qih could be named as a s f , means each *ahl al-s f* 's scholar familiars with fiqh scholars and it is not necessary for *ahl al-fiqh* scholars scholar to be familiar with *ta awwuf* as well. Thus, the fiqh scholars illustrated by al-Falimb n as an epidermis, *ta awwuf* like the deeper skin covered by epidermis as the outer skin, and the objective knowledge like flesh or the fill of the fruit.

The purification discussion [ah rah] was one of those exciting topics. There are many reasons; why the purity aspect of al-Falimb n Sayr al-S lik n sophisticated fiqh scholars became essential and urgent to this study. First, purification is always placed at the first discussion in fiqh scholars' *madhhab* books. This scientific phenomenon indicates a distinguished philosophic sense in the discussion. Second, the uniqueness of al-Falimb n work was started by *taw d* [*'ilm u l al-D n*] discussion, whereas fiqh scholars begin the book with the purification (*ah rah*) session. This is the uniqueness of the sufistical fiqh

² Madjid, Nurcholish, "Disiplin Keilmuan Islam Tradisional: Tasawuf (Letak Dan Peran Mistisisme Dalam Penghayatan Keagamaan Islam)." Presented at the Klub Kajian Agama Serie KKA 23/Tahun II/1998, Jakarta.

³ Al-Falimb n , Syaykh 'Abd al- amad al-J wiy. "Sayr Al-S lik n Il 'Ib dati Rabb al- ' lam n," Vol. 1.

scholars of al-Falimb n s. Third, fiqh scholars scholar considers that the legitimacy or the illegitimacy of purification depends on the perfection of its conditions and elements.

Meanwhile, the sufistical fiqh scholars built by al-Falimb n assume that purification is considered lawful if the materials and spiritual aspects are assembled and being practiced together at the same time. Forth, in spiritual ah rah practicing al-Falimb n prioritizes more on ethics [akhlak]. In contrast, the standard perfection of ah rah in pure jurisprudence discussion is based on conditions and elements' completeness. However, physical worship in sufistical fiqh scholars is used toward spiritual worship.

Therefore, al-Falimb n's sufistical fiqh scholar's character showed that spiritual worship is the main objective of utilizing physical worship as a tool. Several researchers have researched al-Falimb n and his book Sayr al-S lik n. Moreover, the ah rah study on Sayr al-S lik n, particularly regarding the purity standard, is still considered as a new one. The previous studies on Sayr al-S lik n were focused on children's education and ethics, the ethics to recite the Holy Quran, and al-Falimb n propagation thought⁴. Additionally, the previous studies were included of the biography of al-Falimb n and his works⁵, the historical study on al-Falimb n sufistical thought in Nusantara in 18th century which efforts to harmonize between *Sunni, ta awwuf* and philosophical *ta awwuf* to avoid the previous existential conflict in Aceh^{6,7}.

B. DISCUSSION

1. Al-Falimb n in Scientific Dialectics in Nusantara on XVIII Century

Al-Falimb n in several manuscripts was known by several names. Al-Falimb n is also called as "al-Faq r Il All h al-Ghan 'Abd al- amad al-J w al-Falimb n tilmidh al-Khutub al-Rabb n wa al-' rif al-Samadan Sayyid al-Sheikh Mu ammad al-Samman al - Mad n "The name is also written in the same work in volume IV:

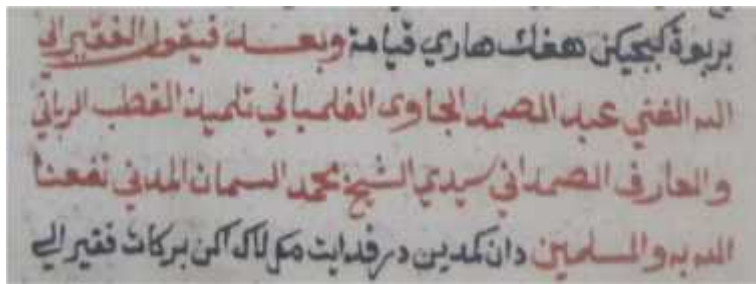
⁴ Rodiah, "Insan Kamil Dalam Studi Perbandingan Pemikiran Antara Muhammad Nafis Al-Banj ry Dan 'Abd al-Samad al-Falimb niy Dalam Kitab al-Durr al-Nafis Dan Sayr al-S lik n." *Jurnal Studia Insania*, 3(2): 97-110; Norhayati, "Cara Mendidik Akhlak Anak Dalam Kitab Sayr Al- S lik n, Karangan Syaykh 'Abd al- amad al-Falimb niy." *Thesis* (Jurusan Pendidikan Agama Islam, Fakultas Tarbiyah dan Keguruan, IAIN Antasari, 2015); Ningsih, Luzmy, "Syaikh Abdus Samad Al-Palimbani: Pemikiran Dakwah Dan Karyanya." *Thesis* (Jakarta: Fakultas Sastra, Universitas Indonesia, 1998); A mad bin anbal, *Al-Mus 'ah al- adithiyyah Musnad al-Im m A mad Ibn anbal*, 1st Ed (Beirut: Muassasah al-Ris lah, 1995).

⁵ Quzwain, M. Chatib, *Mengenal Allah: Suatu Studi Mengenai Ajaran Tasawuf Syaikh Abdus-Samad al-Palimbani* (Jakarta: Bulan Bintang, 1985); Azra, Azyumardi, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII Dan XVIII* (Jakarta: Kencana, 2013).

⁶ Hidayatullah, Aris, "Abd al- amad al-Falimb niy: Studi Historis Dan Pemikirannya Dalam Sufisme Di Nusantara Abad XVIII." *Dissertation* (Surabaya: UIN Sunan Ampel, 2013).

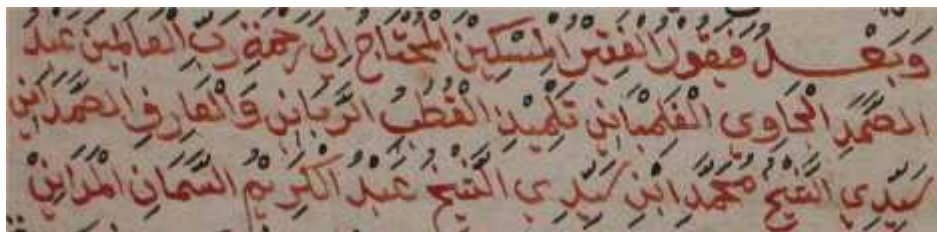
⁷ Abdullah, Ma'moen, "Masuk dan Berkembangnya Agama Islam Pada Zaman Kesultanan Palembang : Suatu Analisis." Chapter in *Masuk dan Berkembangnya Islam di Sumatera Selatan* (Jakarta: UI-Press, 1986).

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“*Wa ba'du fayaq l al-faq r il All h al-Ghan 'Abd al- amad al-J w al-Falimb n ...*(Al-Falimb n n.d.) “

Then, he also mentioned his tarekat teacher;



“ *Wa ba'du fayaq l al-faq r al-misk n al-muht j il ra mati Rabb al-' lam n 'Abd al- amad al-J w al-Falimb n tilmidh al-khu ub al-Rabb n wa al-' rif al-Samadan Sayyid al-Sheikh Mu ammad Ibn Sayyidi al-Sheikh'Abd al-Kar m al-Saman al-Mad n ...*(Al-Falimb n n.d.)“.

Al-Falimb n started his career in Sufism. The first Sufism work was written in Arabia when he was in the Jawah community. *Faydh al-Ihs n* was a manuscript describes that after receiving guidance from al-Falimb n , he visited Zabid in 1206 / 1791-1792, nine years after *al-Ahdal* was appointed as a Mufti. Al-Falimb n was considered as a generation of scholars at that time who were highly educated, famous for *li* and had perfect Islamic understanding, which was very productive in producing religious works⁸. He was noted as one of the Malay scholars. At the time, al-Falimb n had long been pursuing Sufism and focused on writing his work on *Ihy "Ul m al-D n*⁹

According to al-Ahdal, it was common way [among the scholars] when a student came along with the comprehension questions and found the kindness in the student. He had to explain the legal aspects and manners to strengthen his practices, and the students would undoubtedly understand it easily. Al-Falimb n explained to al-Ahdal, the manners and ethics to extract a *ukm* and the requirements to be a mufti. It is not enough to ask about the facts of

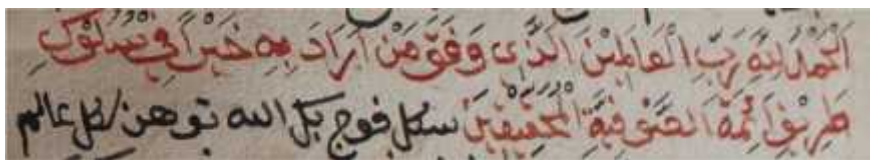
⁸ Al-Ahdal, 'Abd al-Ra m n b. Sulaiman, *Al-Nafs al-Yam n Wa al-R h al-Rayh n F Ij zat al-Qudh t Bany al-Syawk n* (Sana'a: Markaz al-Dir sat wa al-Abhath al-Yamaniyyah, 1979).

⁹ Abdullah, Mal An. Abd Al-Samad al-Falimbany, I (Yogyakarta: Pustaka Pesantren, 2015).

the cases but to examine the relevant situations related to the legal aspects that are supposed to be extracted.

Moreover, it is also mentioned in the *Faydh al-Insān* manuscript that among al-Falimbānī fiqh scholars masters were Muḥammad Sūḍ bin Muḥammad Sunbul al-Shifī al-Makkī, 'Abd al-Ghānī bin Muḥammad al-Miṣrī al-Hilāl, Ibrahim bin Muḥammad Zamzami al-Rīs [Abū Fawz Ibrahim bin Muḥammad al-Rīs al-Zamzami al-Makki], Muḥammad bin Sulaymān al-Kardī [al-Shifī], Sulaymān bin 'Umar Mansūr 'Ujailī who also well known as a great *mufasssīr* of al-Azhar-Egypt and well recognized as Jamāl al-Dīn and 'Alī bin Aḥmad or better known as al-Azhar al-Miṣrī al-Makkī¹⁰

Another al-Falimbānī master was found in the biography of *al-Nafs al-Yaman* compiled by one of his students at Zabid; Abd al-Raḥmān al-Ahdal. The masters were Muhammad Mirdad (d. 1785) and Muḥammad Ibn Aḥmad al-Jawhar (1720-1772), a famous *muḥaddith* of Egypt. Muḥammad Mirdad became famous, mainly because of his expertise in the field of fiqh scholars¹¹. Historically, it is explained that although al-Falimbānī and Muḥammad Arsyād al-Banjār had studied for Muḥammad Ibn Aḥmad al-Jawhar, a prominent *muḥaddith* from Egypt, but, they had studied well when they were in Mecca. No exact resources are writing about their studies at al-Azhar-Egypt, but just for some comparative studies¹².



Praise be to Allāh God all 'natures who bestow whoever He wants with kindness and blessing in the way of all the imam ahl al-ḥanafīyah, muḥaqqiqīn (Al-Falimbānī n.d.).

The sentence above symbolizes an author scholar's ascetic, humbleness, and humility in delivering Scientific Treatises. The ascetical scholars, such as al-Falimbānī are afraid of pride caused by conveying knowledge. To uncover the secrets of knowledge must be preceded through sincerity and submitting in the presence of the *Khaliq*. This tradition is also common among Malay scholars who follow the principles of *Ahl al-Sunnah wa al-Jamā'ah*. Sheikh Zayn al-Dīn bin Muhammad al-Fānī, one of those scholars who could be named as an example in this context. This scholar opened the word when writing a work

¹⁰ Abdullah, Mal An. Abd Al-Samad al-Falimbany, I (Yogyakarta: Pustaka Pesantren, 2015).

¹¹ Abdullah, Mal An. Abd Al-Samad al-Falimbany, I (Yogyakarta: Pustaka Pesantren, 2015).

¹² Abdullah, Wan Mohd Shaghir, *Syeikh Abd Al-Samad Palembang: Ulama Sufi Dan Jihad Dunia Melayu*, I (Kuala Lumpur: Khazanah Fataniyah, 1996).

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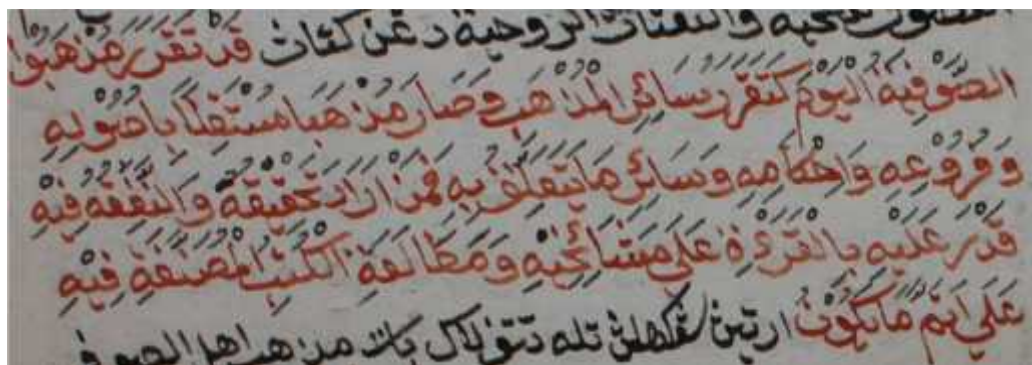
dividing praise into four levels. First, praise Qadim for Qadim, which is, praise Allah for Himself. Second, Praise Qadim for adith; Allah praises the anbiya [prophets] and awliya [QS. d (38): 30]. Third, praise adith for adith, means, I praise me. Fourth, praise adith for Qadim; servant praises his Almighty Lord such the word, "al- amdu lil h al-ladh had n ." Fourth, this model of praise according to al-Fat n has to return to Allah Ta' l (Al-Fa niy n.d.).

2. Systematical Study of Sayr al-S lik n

Some verses and adiths strengthen the jurisprudential argument in this work. Besides these two primary sources, the view is also supported by several other references, such as main books in the al-Sh fi' school, like; *al-Umm*, *Tuhfah*, *Fat al-Wahh b*, *Ma all*, and others. Meanwhile, for the theology [*kalam*] and Sufism, the author mainly in adopting al-Ghaz l's thoughts. But, in other parts, the author also refers to Sheikh Ibn 'Ib d, Sheikh Ibn' A ill h, Sheikh Ab al- asan al-Sy al, Sheikh Husayn Ibnu 'Abdill h, Ibrahim al-Das q and others (Al-Falimb n n.d.).

The main points of religious knowledge are described in *Sayr al-S lik n* is more strengthening the meaning of a fiqh work with Sufistical nuances. Fiqh and Sufism are considered equally important to achieve perfection in worship. From this understanding appears the assumption that; if a *faqih* does not have Sufism, his worship is rejected. The book of *Sayr al-S lik n* consists of four volumes, presented in a properly comprehensive discussion. The first volume is internationally selected as an object of research to adapt to the limitation of time and others.

Additionally, the substantial presented in volume I clarifies physical and spiritual *ah rah*. Then, at the beginning of this book al-Falimb n confirmed that understanding fiqh rules were much more important for the perfection of worship. This interpretation has found at the beginning of *Sayr al-S lik n*:



"Indeed, the madhhab ahl al- f is still obvious today, that is, at the present time as if all the four schools of thought remain, it becomes as if the madhhab which is impossible to its origin, namely u l al-d n and with its furu', namely fiqh and all its laws, namely all haram and halal and untruth and saheeh and the things that depend on it. So whoever wants to know all the essence of those knowledge and wants to understand the things in it from the fiqh, u l al-d n, ar qah and aq qah will absolutely have its power by reading all the books written by masyikh ahl al- f to ulama ahl al- f. And the power to- la 'over all the books that are written by them in Sufism due to their perfect state of knowledge. "Al-Falimb n added his explanation," because in all the books written by ahl al- f, u l al-d n and fiqh, ar qah, and aq qah have been gathered. Starting from the knowledges that are gathered in all of this, which is called the true science of Sufism and whoever is not masygh l studies this knowledge, they are 'alamah people who are less resourceful and poor in religion (Al-Falimb n n.d.)."

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Whoever studies Sufism and does not know fiqh which is far 'ayn, it means that he becomes zindiq and whoever studies jurisprudence and does not seek Sufism, then becomes a fasiq and whoever collects between the two means that he is a 'faith that is muhaqqiq n' arif bill h Ta l (Al-Falimb n n.d.).

Sufism in the understanding of al-Falimb n , teaches a person to know more closely about the nature of All h and His actions and rules. Sheikh Ab al- asan al-Sy dhil said:

إنا ننظر الله تعالى ببصر الإيمان والإيقان فأغنانا ذلك عن الدليل والبرهان

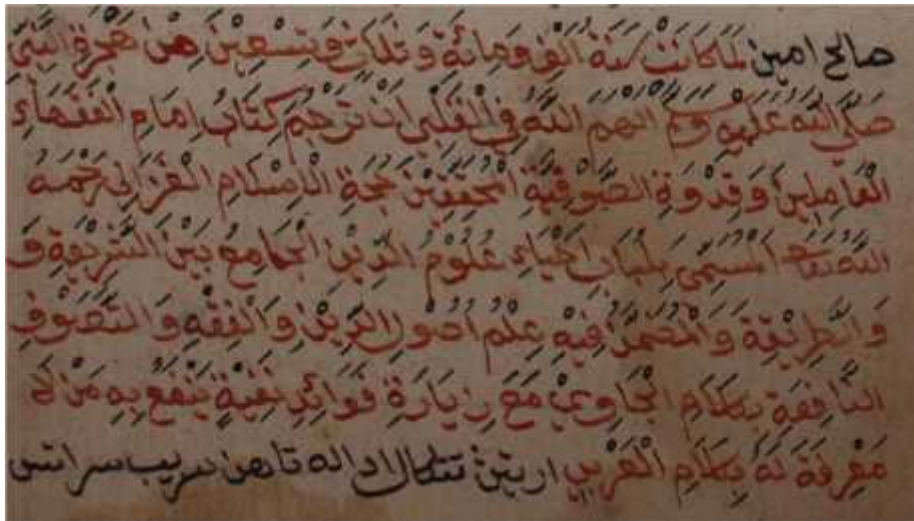
Indeed, we look at All h Ta' l with a vision of faith and believe and affirm that this will be us rather than propositions and burhan (Al-Falimb n n.d.).

Imam Ghaz l in the book of *Jaw hir al-Qur' n* has clarified that the knowledge of *tarekat* and *suluk* which was named as Sufism as well, is higher than the *fiqh* scholars [jurisprudence], 'ilm al-kal m [theology] which was recognized as *u l al-d n* is higher than *ma'rifat All h* that was well known as 'ilm al-haq q t (Al-Falimb n n.d.). In *Sayr al-S lik n*, Al-Falimb n also enlightened the importance of understanding Sufism in performing worship:

Whoever did not have a share of the knowledge of ahl al- f people, it is undoubtedly feared of dying in evil and in immorality [su al-khatimah], and [hopefully] at least [he should] approve and clarify part of it [as a truth] and to be submitted [himself] to the ahl al- f (Al-Falimb n n.d.).

Be Zuhud to the world [surely] All h would love you and be zuhud to what is inhuman kinds, they will love you. [HR. Ibn M jah].

Al-Falimb n explained about the year when the book was written in the J w literature, and either the source of the book and the reasons for giving the name of the book. This statement is written on sheets three and four of the book.



By 1193 years after the hijrah of the Holy Prophet P U H. then my heart had been inspired by All h Ta' l that I have to translate the book of Imam fuqah 'who practiced his knowledge and followed the' ulama 's f i y who were muhaqq q n; the hujjat al- Isl m al-Ghaz l Ra imahu All h Ta' l which was Lub b I y "Ul m al-D n that collects together the shari'at and the ariqat contained in it U l al-D n's, jurisprudence and ta awwuf/Sufism which bestows benefits in the hereafter to the people who are on the right path, in fact, I translated this book in J w and I added it with some beneficial things for the people who are not familiar with Arabic (Al-Falimb n n.d.).

In the introduction [*mukaddimah*] of the book, al-Falimb n discusses four chapters. The first expounds on three topics; the philosophy of knowledge, the virtue of sciences, the advantage of those who seek sciences, and those who teach sciences. The second chapter deliberates two subjects; the manners of those who pursue science and those who teach science. The third article explains the destruction of knowledge, the characteristics of the real *ulama*, and the fake scholars. The fourth chapter is about the eligible knowledge to learn because of *far u 'ain* (Al-Falimb n n.d.).

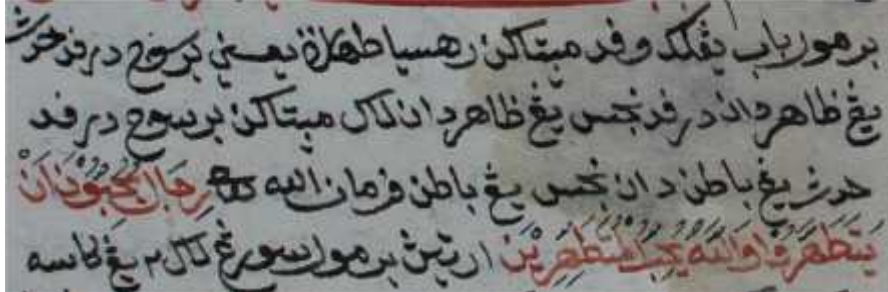
Among these chapters, the placement of the topics slightly different from the *Mukta ar I y 'Ul m al-D n*, which was in Arabic, where the virtues of science have explained in the first chapter and *'itiq d Ahl al-Sunnah* was in the second chapter ¹⁴.

¹⁴ Al-Ghaz liy, al-Im m Abiy am d, *Mukhta ar 'Ul m al-D n*, 1st Ed. (Kairo: D r al-Kutb al- 'Ilmiyyah, 2013).

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Meanwhile, in Sayr al-S lik n al-Falimb n , the four chapters are part of the introduction [muqaddimah].

3. The Purity [ah rah] concept of al-Falimb n



"Beginning with the second chapter reveals the secret of ah rah that is purifying the sensorial hadas [dzahir hadas] and of the sensorial impurities [najis dzahir]. Moreover, declaring purifying of the inner hadath and the spiritual impurities (Al-Falimb n n.d.)."

According to al-Falimb n as specified in Sayr al-S lik n that purification is not sufficient only to be done outwardly and physically, but also must be included the inner spiritual dimension as well. The following had th had inspired this idea¹⁵

الطهور شرط الإيمان

The purity [vertically] after faith [HR. Muslim]

Apart from the had th above in explaining ah r h, al-Falimb n also refers to adith, "mift al- al h al- ah r (Al-Falimb n n.d.)." The had th is enclosed in the following text:

مفتاح الصلاة الطهور وتحريمها التكبير وتحليلها التسليم

The key of prayer is purification and that which forbids it (from all speech and movements outside of prayer) is takbir, and what makes it lawful [halal] again is salam. [Narrated by Ab D w d, Ahmad, Ibn M jah].

The had th above strengthens that one of the spiritual meanings of ah rah is the approaches that have to be performed to reach perfection in worship¹⁶. The understanding indicates that in performing worship the spiritual ah rah is far more critical than the physical ah rah. Therefore, Sufi scholars such as al-Falimb n gave the knowledge that purification is

¹⁵ Al-Nays b riy, Ab al-Husain Muslim bin al-Haj j bin Muslim al-Qusyayriy, a Muslim (Kairo: Al-D r al-'Alamiyyah, 2016).

¹⁶ Ibnu M jah, Al-afi Ab 'Abdull h Mu ammad bin Yaz d al-Qazwini. Sunan Ibn M jah (Kairo: D l al-Ghad al-Jad d, 2015); A mad bin Hanbal, Al-Mus 'ah al- adithiyah Musnad al-Im m A mad Ibnu Hanbal, 1st Ed. (Beirut: Muassasah al-Ris lah, 1995); Ab D w d, Al-Im m al-Muhaddith Sulaym n bin al-Asy'ath Abi D d al-Sijist niy, Sunan Ab D d (Cairo: D r al-Ghadi al-Jad d, 2015).

not enough to be done physically [*z hiriyah*] but must achieve the faith and believe spiritually [*ba iniyah*] as well. The reason he gave was inseparable from the opinion of Imam al-Ghazali. He believed that to reach *ma'rifatullah* only be conquered by spiritual pureness, and this approach is known as *kasyf* in the science of Sufism. Hence, Imam al-Ghazali was considered as the first pioneer scholar to formulate the theory of Sufistical fiqh in the Islamic world. His thought completely has been emptied into the books of *Bidayah al-Hidayah* which after al-Falimbani's *Sayr al-Salikin* has been converted to be *Hidayah al-Salikin* and *Lubab al-Din*.

The *hadith* of *ah rah* is considered the crucial narrations to attend specifically to maintain worship's perfection, such as prayer. Substantially, al-Falimbani believe that *wudhu* is part of faith¹⁷, prayer is half of faith, and both *wudhu* and prayer are the perfections of faith (Al-Falimbani n.d.). When taking an ablution, it must achieve the sureness that every movement always gets the attention of Allah as explained in the *hadith* (Amad bin anbal 1995):

أَيُّمَا رَجُلٍ قَامَ إِلَى وَضُوئِهِ يُرِيدُ الصَّلَاةَ، ثُمَّ غَسَلَ كَفَّيْهِ، نَزَلَتْ خَطِيئَتُهُ مِنْ كَفَّيْهِ مَعَ أَوَّلِ قَطْرَةٍ، فَإِذَا مَضَمَّ وَاسْتَنَشَقَّ وَاسْتَنْشَرَ، نَزَلَتْ خَطِيئَتُهُ مِنْ لِسَانِهِ وَشَفَتَيْهِ مَعَ أَوَّلِ قَطْرَةٍ، فَإِذَا غَسَلَ وَجْهَهُ، نَزَلَتْ خَطِيئَتُهُ مِنْ سَمْعِهِ وَبَصَرِهِ، مَعَ أَوَّلِ قَطْرَةٍ، فَإِذَا غَسَلَ يَدَيْهِ إِلَى الْمَرْفَقَيْنِ، وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ، سَلِمَ مِنْ كُلِّ ذَنْبٍ هُوَ لَهُ، وَمِنْ كُلِّ خَطِيئَةٍ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ، قَالَ: فَإِذَا قَامَ إِلَى الصَّلَاةِ، رَفَعَ اللَّهُ بِهَا دَرَجَتَهُ، وَإِنْ قَعَدَ قَعَدَ سَالِمًا

Wherever a man stands toward his *wudhu* to pray, then he washes his hands, then his sin descended (came out) from his hands along with the dropping of water. If he rinses his mouth, is *istinshaq* and *istintsar* (inhaling and exhaling water from the nose) then his sin will come out of his mouth and lips together along with the first drop of the water drops. When he washes his face his sins would come out of his ears and eyes, together with the beginning of water drops. If you wash your hands up to your elbows, your feet to your ankles, your sins are wiped out as if they were just born by your mother. Then Holy Prophet P.U.H said, when establishing prayers, then Allah Swt. raises his degree, and if he sits then sits in a safe state. [HR. Amad]

In connection with the purification, al-Falimbani divides into four steps. First, to do self-purification from great, small *hadaths* and all kinds of impurities. Second, to do self-purification rather than committing sins and immorality, third, purify the heart from all evil traits and wild nature, '*Ujub, takabbur, hasad, envy, grumpy, etc*, fourth, purifying the secret in his heart that keeps him busy remembering Allah Swt. and this is the form of *ah rah* of the prophets, *awliya* which is *siddiqin* (Al-Falimbani n.d.).

¹⁷ Al-Naysaburiy, Abul-Husain Muslim bin al-Hajj bin Muslim al-Qusyayriy, *as-Sunan al-Muslim* (Cairo: Al-Dar al-‘Alamiyyah, 2016).

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The meaning of the four *ah rah* levels are; First, to do the physical purification the physical of impurities rather than *hadath* and *najasah* to legalize the physical worship. Second, to self-purify the seven sensorial body limbs, eyes, ears, tongue, stomach, faraj, hands, and feet from all immorality and sins to avoid committing sins, torment, and being corrupt. Third, to purify the heart of all evil traits, evil qualities in the heart such as *ujub*, *riya*, *hasud* and *gha'ab*, *takabbur*, *khiyanah*, and others. To get rid of these despicable qualities, one is obliged to have seven qualities, for example the nature of *ikhlas*, *zuhd*, *wara'*, *tawadu'*, *taqwa*, good character and *liqan* (Al-Falimbani n.d.). Apart from these characteristics, in general, a *wara'* or *zuhd* will behave as explained by al-Syibli (Al-Bayhaqi 1987) as follows:

الْوَرَعُ أَنْ يَتَوَرَعَ عَنْ كُلِّ مَا سَوَى اللَّهِ

Wara' left everything but Allah.

Fourth, *ah rah* purifies the spirit; it means the heart's secret so that it always remembers Allah SWT. Purification of the spirit as an effort to escape from the evil lust of the excessive love of the world (Al-Falimbani n.d.). Imam al-Ghazali explained that the heart always remembers Allah, let it decorate it by increasing *dhikr* to Him.

Regarding the physical *ah rah* al-Falimbani divides it into three parts. *First, ah rah an al-Khabirah. Second, ah rah an al-adath*, means to purify the minor and major *adath*s. *Third, ah rah fa'ilat al-Badan*, means purification of something which defiles the limbs and being pure from all kinds of the shamefulness of the body which leads to 'disgrace of the body (Al-Falimbani n.d.).

The next types of *najasah* that Al-Falimbani insists are: *madhi*, the fluid comes out along with urine, and the liquid comes out with urine or comes out when lifting something heavy. While the *mani* Al-Falimbani includes it into the pure thing just like the eggs of *halal* meat animals.

Regarding the pus, all kinds of blood, human and animal vomit [even though *halal* meat animals] are considered impure things. According to al-Falimbani, all kinds of the mentioned impurities things are concluded as unforgivable impurity unless five cases; *First*, the *istinja*'s scraps 'with the stone is' forgiven as long as there is no transcendence effects of the *istinja*' on it. *Second*, the splash of dirt on the highway when it is splashed on clothes, sleeves or pants, and sure that the dirt was not seen on it. Likewise, when exposed to clothes, the dust on the road would not be concluded as *najis* and still remains pure and clean. Or, pigeon dropping and bat droppings are also forgiven, just like been listed in *al-Munjid* (Al-

Falimb n n.d.). *Third*, it shall be forgiven for being unclean on the road if it was infected under the *khuf* (emergency) situation, and in case if it is being wiped away the impurity would be spreading out of the clothes, body etc. *Fourth*, dog flea blood is forgiven, whether it was minor or a *lot* unless it was out of control.

Fifth, the boils blood that flows out of the body when it is exposed to cloth, and this blood will not be assumed as a *najis thing*, just like cupping blood. Imam Ghaz l described that the forgiven *najis* things indicate that the actions of *ah rah* are made easy by *syara'*. If something is pure, it could not be claimed to be unclean but with faith. Imam Ghaz l explained that if someone was in impure condition or being doubted about something that was it clean or unclean, then let him be sure of the purity then he performs prayer, the prayer is valid (Al-Falimb n n.d.). This principle is built from the *had th*, which the *ulama of u ul* converted it as one of the principles of *fihiyyah* in the *u ul al-fiqh*.¹⁸

ذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا فَلْيَطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدْ
سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ وَإِنْ كَانَ صَلَّى إِتْمَامًا لِأَرْبَعٍ كَانَتْ تَرْغِيمًا لِلشَّيْطَانِ

If a person hesitates in prayer, whether in the third or the fourth rak'at, then let him get rid of that doubt, and let him stick to what he believes, then he bowed down twice before reciting salaam. Because if he has prayed five rak'ats, means the prayer it already been completed. And if he has done enough, then he is a forger of Satan. [HR. Muslim]

Moreover, about the *kaihiyyah istinj* ' on the testicles by sweeping three stones and if this is not sufficient, repeat it with the other stone till pure. Al-Falimb n also explained the procedure for performing *kaihiyyah istinj* ' with water; pouring water with his right hand over an unclean place and rubbing it with his left hand until the *ain najis* is disappeared, its physic, smell, and taste. The procedures are; to stick the left hand into the ground or to something pure and then rewash your hands. It is recommended to recite the *du'a of istinj* ' (Al-Falimb n n.d.) as follows:

اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَحَصِّنْ فَرْجِي مِنَ الْفَوَاحِشِ

O All h purify my heart from nifaq and guard my genitals against evil deeds.

In addition to explaining *istinj* ' and the purification standards accordingly to the jurisprudence rules of the Sh fi' *madhhab*, it is also explained the moral hazards in *qadha hayat*. Referring to al-Ghaz l , al-Falimb n explained that among the manners of defecating

¹⁸ Al-Nays b riy, Ab al-Husain Muslim bin al-Haj j bin Muslim al-Qusyayriy, *a Muslim* (Cairo: Al-D r al-'Alamiyyah, 2016).

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is reciting the *du'as* when entering a defecation site, and recommend the enter with left foot firstly, and repeating reciting the *du'as* before left out the site (Al-Falimb n n.d.).

بِسْمِ اللَّهِ أَعُوذُ بِاللَّهِ مِنَ الرَّجْسِ النَّجْسِ الْحَبِيثِ النَّجْبِثِ الشَّيْطَانِ الرَّجِيمِ

In the name of All h, O All h, I take refuge in you from the filth of disgust and ugliness that throws the man into evil; the accursed Shaytan.

When coming out of the defecation, it is recommended with the right leg by reciting the following *du'a* (Al-Falimb n n.d.):

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي مَا يُؤْذِنِي وَأَبْقَىٰ فِيَّ مَا يَنْفَعُنِي

I ask forgiveness from you O All h with Your great forgiveness. All praise belongs only to All h who has removed anything harmful from me and left what is beneficial to me.

Besides the *du'as* introduced above, al-Falimb n also explained the technique of performing *qa h j t*. Necessary preparations to be done before doing *qa haj t* starting from preparing water or stones in advance include the prohibition of *istinj 'at* at any place or open space except in areas commonly used for *istinj 'at* or *qadh hajaj* places. Moreover, al-Falimb n requires *istibr 'at* after defecating or urinating by clearing his throat or by taking a walk or if it hits the testicles by sequencing, while *hasyafah* is not recommended in order (Al-Falimb n n.d.).

Al-Falimb n defined the prohibition of *qa hajaj* that are; near the in conversation people, in calm water, under fruiting trees even though it's not time to bear fruit yet for the tree, it is recommended to avoid urinating on the hard ground, in the direction of the blowing winds. In this book, there is a prohibition to speak and joke when doing *qa hajaj*. Al-Falimb n implies urinating in the bath because he is observing the following *had th*¹⁹.

لَا يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ ثُمَّ يَتَوَضَّأُ فِيهِ فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ

Do not ever do one of you to pee in the bath then taking wu u' in that place because of most of the doubtfulness from him [HR. Ab D w d].

In this topic, al-Falimb n refers to the verse that All h would not accept someone's prayer, who has a *adath* unless he takes ablution. Apart from the verse, the *had th* that is used as a reference, among others, does not maintain the water of ablution but a Muslim. Then

¹⁹ Ab D w d, Al-Im m al-Muhaddith Sulaym n bin al-Asy'ath Abi D d al-Sijist niy, *Sunan Ab D d* (Cairo: D r al-Ghadi al-Jad d, 2015).

take the water for ablution someone should make a loss. Because according to the *had th*, prayer with prayer is more than 27 times more than prayer without purification. Apart from this *had th*, al-Falimb n refers to the *had th*, if it is not inconvenient for the people to suffer losses; they will be obliged to do this (Al-Falimb n n.d.).

It is *makruh* law to lose money when the sun slips when fasting. Al-Falimb n quoted that the prayer water was imperfect without being accompanied by *bismill h*. After *wu u* 'it is recommended to read the following prayer.

أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

O my Lord I take refuge in You from the whispers of Satan. And I take refuge (also) from you, my Rabb, from their coming to me [QS. Al-Mu'min n (23): 97-98]

It is recommended to prioritize washing the right hands then the left hands, then the intention to remove them and lifting the *hadath* or *istib hah al- al h*. According to al-Falimb n, it is recommended to do *niat* [intention] at the beginning of washing the right hand and when forgetting to wash the face. In this discussion of ablution water, al-Falimb n explained that every movement, such as rinsing the mouth, putting water into the nose up to the end of the ablution taking process, there is always being accompanied with *dua's* (Al-Falimb n n.d.).

Al-Falimb n is also enlightened about the substances that are invalidating the ablution. He divided it into five parts. *First*, something that comes out of the *qubul* and *dubur* except the sperms that need to perform the *w jib ghusl*. *Second* the unstabilized sleep. *Third*, loss of mind caused by alcoholics, emotions, or illness, such as anger. *Fourth*, direct connecting or touching strangers [men and women] is considered non-muhrim. In this part, al-Falimb n added a statement that the meaning of a male here is an attractive male or the male who can attract a female, even though he has not yet reached the mature age [*baligh*] or vice versa, a woman is already liked by men. Thus, touching each other by male or female would revoke the ablution. *Fifth*, touching *faraj*, whether a male or female with palms or fingers (Al-Falimb n n.d.).

Al-Falimb n divided the *fardhu* of the *janabah* bathe in two divisions. *First*, intention by presenting the real meaning of it into the heart. Regarding the procedures of intention, it might be referred to the books of *fiqh madhhab Sh fi'*. *Second*, to wash the entire body, all the appear hairs. Whereas, regarding the obligatory of bathe, al-Falimb n divided it into six cases. Three cases are related to males and the other three cases belong to female. *First*, meeting two parts of sexual limbs male and female; by inserting the *asyafah* of *zakar* or a little bit into the woman's *faraj* even though without orgasms or cum. This opinion is

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based on the *had th*, if you meet two *khitans*, even though it is not permissible, you must take a bath. *Second*, orgasm or cum because of a wet that dream or something else. *Third*, death except martyr for a Muslim (Al-Falimb n n.d.).

As for, the three cases related to women. *First*, menstruation and at least 24 hours and maximum 5 days, even though it was coming out irregularly, but generally the woman is getting the menstruating for six days or seven days. Regarding the menstruating women, al-Falimb n clarified that the girls generally get into the menstrual period at nine years old. Estimation of menstruation at this age is commonly for Arab females but mostly depends on a female's physical growth. Therefore, in Malay areas such as Aceh, females often get their menstrual period when they are 12 or 15 years of age. A female in the menstrual period is prohibited from praying both *w jib* and *Sunnah*. And there is no requirement to perform the *qadha* for it.

Women who are menstruating are also prohibited from fasting, both obligatory and sunnah, but it is mandatory to compensate by re-fasting or *qadha*, which is *far* to her, prohibition of reciting and touching the Holy Qur n, prohibition of staying or passing through the mosque, prohibition to do tawaf in Masjid al-Haram, both mandatory and *sunnah*, prohibition to do sexual intercourse before bathing even though the menstruation has been stopped, prohibition to touch the part of the body between navel and knee. *Second*, obliging to bathe for postpartum, namely blood that comes out after giving birth, at most 60 days nights and that is usually 40 days and nights. *Third*, the obligation for women to bathe for giving birth [*wiladah*], it is the blood that comes out after giving birth (*wil dah*). For those who do not have postpartum blood, it is sufficient for them to take a postpartum bath. Then explained about the haram for giving birth just like haram in menstruating. It is haram for a *junub* Muslim to perform five things, praying, awaf, reciting the Holy Quran, touching the mu haf, stopping and resting in a mosque, or passing by in it. Haram for those who have hadath is praying, touching mu haf [al-Qur n].

Imam al-Ghaz l mentioned the pollutions of the body or ashes on the body which must be purified placed in eight places. *First*, the pollutants collected on the hair of the head are recommended to be purified, rather than washing it away to remove the impurities. And it also recommends cleaning hair on the head by combing it and using oil, because it had been practiced by Ras lull h Saw, who used to do it in His daily blessed, useful, and beneficial life. *Second*, the impurities accumulated in the ears means it was *sunnah* circumcision clean the dirt in the ear folds and ear holes. *Third*, clean the nose trays by putting water into them.

Fourth, clean the trays in the mouth, on the teeth, and between the teeth. *Fifth*, circumcision cleanses the beard so that it is not lice by combing it and using oil. *Sixth*, circumcision purifies the dirt in the back fold of the finger because this is based on the *had th* Ras lull h Saw. *Seventh*, circumcision purifies claws on fingers and nails. *Eighth*, circumcision purifies all trespass between the body by stirring, using soap, and others (Al-Falimb n n.d.).

4. *Purity Correlation with the Social Behavior of the Malay Community*

Malay Muslim would consider taboo to use vile or dirty words with children, family members, society, exclusively in the presence of teachers²⁰. This kind of behavior is intended to protect the tongue and heart. According to Imam Sh fi', to do self-care to avoid committing vile and dirty words in daily life would overload the hearth with religious knowledge and wisdom²¹. Another practical aspect is that people always maintain self-purity by keeping ablution. It is a form of *zuhud* approach with the intention that if eventually he/she passed away, the death would be in a pure condition. This means, *wudhu'* becomes a pattern to form attitudes and character, the physical self-purification; kept away from evil and vicious behavior, while the spiritual purity always works sincerely because in a pure condition [ablution] God is always watching over him. This was where the vertical relationship between Allah and His creatures is established as explained by the Alqur n.

"Say, if you (really) love Allah, follow me. Surely, you will be loved by Allah and your sins will be forgiven." (Surah Ali Imran [3]: 31).

The above behavior is part of the values of *fiqh* embedded in the social life of Malay Muslim community. When the behavior adapts to *fiqh*, it could be classified into *fiqh scholars al ibadah*, *muamalah*, and even *sufistical fiqh*, because it has an essential purpose in it. Fundamentally, the behaviors described above culminated in the *had th*. Such as washing hands before eating. It is following the meaning of the *had th* explained by Ibn Qud mah in his book "al-Mughn ":

يستحب غسل اليدين قبل الطعام وبعده، وإن كان على وضوء

"It is advisable to wash your hands before eating and after eating, even if you have ablution"

More complete information about the recommendation written by Ibn Qud mah contained on the following *had th*:

²⁰ Syahril, Elvina. 2016. "Ungkapan Pantang Larang Masyarakat Melayu Belantik", *Madah* 7(2): 237–50.

²¹ Salim, Muhammad Ibrahim, *Syarh Diwan Imam Asy-Syafi'i* (Translated into Bahasa Indonesia). (Yogyakarta: DIVA PRESS, 2019).

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كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَرَادَ أَنْ يَنَامَ ، وَهُوَ جُنُبٌ ، تَوَضَّأَ وَإِذَا أَرَادَ أَنْ يَأْكُلَ ، أَوْ يَشْرَبَ . قَالَتْ :
غَسَلَ يَدَيْهِ ، ثُمَّ يَأْكُلُ أَوْ يَشْرَبُ

"Ras lull h Saw. When He wanted to sleep in junub condition, He performed ablution firstly. And when He wanted to eat or drink he washed his hands firmly, then He ate or drank" (Narrated by Ab D wud no.222, Al Nas ' no.257, al-Alb n stated in a al-Nas 'i)."

The reasonable analogy based on the *had th* that maintaining cleanliness and purity is part of religious values because, in purity, behavior teaches the patterns of the interaction with *Khaliq*, the interaction between families, and the social interactions in society. A person who always maintains purity and beauty will be more loved and acceptable by God, his family, and society. Conversely, when someone likes to live in a slum condition, this behavior in the jurisprudential aspect would be burdened with prayer. This information refers to the following *had ths*:

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ

"Surely Allah is beautiful and loves beauty" (Narrated by Muslim no.91)

Based on the *had th* above, it is clear that if hands are dirty, they will disturb others. As well as the following *had th* from Ab M s ra:

قَالُوا يَا رَسُولَ اللَّهِ أَيُّ الْإِسْلَامِ أَفْضَلُ قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

"The companions questioned: 'O Messenger of Allah, which Islamic practice is the foremost? Ras lull h Saw. Replied: "Namely those who the Muslims are safe from his/her verbal and hand disturbances" (Narrated by Bukh r no.10, Muslim no.57).

Another behavior of the Muslim Malay community is the rain shower tradition. In Aceh, particularly in villages, this tradition generally being practiced by children during the long dry season. This tradition is usually the behavior approved by parents. There is no preventing or such a prohibition in front of the behavior. The manners also have nothing to do with *Sunnah* or *fiqh* issues.

In fact, it is as has been mentioned in the *adith* Ras lull h Saw. that when it rains, Rasulullah Saw was out of the house until his body was getting wet. This happening was been recorded in the *had th*:

عَنْ أَنَسٍ -رَضِيَ اللَّهُ عَنْهُ- ، قَالَ : أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مَطْرًا ، قَالَ : فَحَسَرَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- ثَوْبَهُ حَتَّى أَصَابَهُ مِنَ الْمَطْرِ ، فَقُلْنَا : يَا رَسُولَ اللَّهِ ! لَمْ صَنَعْتَ هَذَا؟ قَالَ : "لَأَنَّه حَدِيثُ عَهْدٍ بَرِيهِ تَعَالَى

From Anas bin Malik ra. Said, "the rain fell on us (the Companions) and Ras lull h Saw. Then Ras lull h Saw. Took off His clothes, so that the rain flushed onto Him, so we asked, 'O Messenger of Allah why do you act like this?' He replied:

لَأَنَّهُ حَدِيثٌ عَاهَدَ بِهِ تَعَالَى

"Because of, indeed this rain has just created by Allah ta' la." (HR. Muslim no. 898).

Another influence can also be observed when a person was chosen to be a public figure or selecting a son-in-law. Essentially, the religious aspect has to be seen as a main factor in the selection process in this context. The element of purity is also important when a young man wants to marry a virgin girl. Before getting into the sacred relationship of marriage, the priest would first ask about the sacred issue, "do you understand well about the rules of purification?"

Religious families become the dominant choice over non-religious ones. The marriage proposal might be canceled after hearing and tracing the family religious track that he is "blind" to religious knowledge. In Acehese society, a pious and good man will choose his future wife, who understands purification methods. This is reasonable because the understanding of holiness is a very sacred part of an Islamic Malay family. It is a reality that occurs in society. If a wife does not know about the standard of chastity, then the family will remain unclean throughout her life. For example, when a wife mixes a piece of trousers that the child is peeing on with a holy cloth into a washing vessel, then the law is fiqh. All these fabrics will be unclean.

C. CONCLUSION

In *fiqh*, the main purpose of the purification [*ah rah*] is purified from *najis al 'ayn* [the sensorial *najasa*]. Meanwhile, al-Falimb n has explained in *Sayr al-S lik n* that the purity is sensory and touchable as a tool of attaining the real pure. However, for the completeness of the ultimate pure, al-Falimb n has integrated the sensory purity into it. This is the purity essence in al-Falimb n 's thought as a way to strengthen the Sufistic character of his jurisprudential thought. Al-Falimb n stated that the spiritual *taharah* is the highest form of pureness because this form of *aharah* would really influence the soul of a Muslim in his worship behavior. Moreover, supposedly, he did not neglect the purification practices because the *ah rah* form influences society's social life, building the jurisprudential thought of ordinary people in society.

THE PURITY CONCEPT OF AL-FALIMBANI AND ITS CORRELATION WITH THE ISLAMIC MALAY SOCIETY: THE CONTENT ANALYSIS ON SAYR AL-SALIKIN IL IB DATI RABB AL-LAMN'S SCRIPT

The *ah rah* model offered by al-Falimbani in the text of *Sayr al-Salikin Il 'Ib dati Rabb al-lamn* is believed in influencing the Islamic dynamics of the Muslim Malay community. Based on this research, the purity concept built by al-Falimbani is the basic standard of established pureness as a form of physical and mental worship. According to al-Falimbani, these two forms of purity effectively influence religious behavior in society.

Based on Al-Falimbani's thoughts about harmonization between inner and outer purity, it can be realized that in the present and the future educational civilization context, such as building a solid campus, needs two important elements: physical and mental-spiritual aspects. When the physical part becomes a priority without the spiritual element morally, the building seems useless and less effective in filling the education needs. It appears that development only emphasizes the physical and focuses on mental development. This imbalance condition creates educational development not run optimally. This is the main purpose of the concept of Al-Falimbani, which is mentioned in the book "Say al-Salikin" about the importance of harmonization between physically and mentally in a balanced way in filling human development from all aspects.

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