

## K.H. HASYIM ASY'ARI'S VIEW ON WALĀYA (SAINTHOOD) IN SUFISM

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### Abstract:

*This paper examines K.H. Hasyim Asy'ari's concept of walāya (sainthood) by directly exploring his works such as Al-Durar al-Muntaṭirah fī Masā'il al-Tis'a 'Asharah, Ādāb Al-Ālim Wa Al-Muta'alim, and Tamyīz al-Haqq min al-Bāṭil. The reason for writing his books on Sufism is the phenomena of misunderstandings and deviations in the teachings of Sufism, especially among tarekat groups. This article is library-based research and the data are collected by applying documentary techniques; referring to books, journal articles, and other published materials. The data were then analyzed using the descriptive-analytical method. This study reveals that the concept of sainthood of K.H. Hasyim Asy'ari was influenced by the views of classical Sufis, among others, is al-Qusyairi. Generally, his understanding is similar to those of authoritative Sufis. According to him, walī is a person very close to God and he is protected from doing immoral acts. For that matter, a person who ignores the Shari'a (Islamic law) is not walī. In fact, a true walī will not reveal himself to be a walī, even if he knows.*

**Keywords:** K.H. Hasyim Asy'ari; al-Qusyairi; Sufism; Walī; Walāya

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### A. Introduction

A comprehensive study of the thoughts and teachings of Sufism cannot be separated from the concept of walāya (sainthood). In fact, the building of Sufism stands on it.<sup>1</sup> Furthermore, walāya or walī is an integral concept in

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<sup>1</sup> Yunasril Ali, "Kewalian Dalam Tasawuf Nusantara," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 3, no. 2 (December 25, 2013): 201, <https://doi.org/10.20871/kpjipm.v3i2.48>.

Islam. Many verses of the Qur'an and the Prophetic traditions explain sainthood in the form of words that lead to the meaning of *walāya*, such as *walī*, *awliyā'*, *walāya*, *awlā*, and so on. The word in its development experienced an expansion of meaning derived from the verses of the Qur'an, Prophetic traditions, teachings of the Companions, and the spiritual experience of the Sufis. So, in the end, it resulted in different views from several scholars which led to differences of opinions and long debates. It stems from the epistemology of Sufism, which understands sainthood (*walāya*) and prophethood (*nubuwwa*) from meaning to word (*min al-ma'nā ilā al-lafdh*), with an analogy that goes beyond ordinary analysis.<sup>2</sup>

In the study of Sufism in the Malay Archipelago (*Nusantara*), the term *walī* has begun to be known along with the propagation of Islam into this country. It became very popular with the use of the term *Walī Songo*. In subsequent developments, precisely in the 17th to 18th centuries, with the increasing number of seekers of knowledge to the Middle East, early Muslim scholars and writers appeared, such as Hamzah Fansuri, Syamsuddin Sumatrani, Nuruddin al-Raniri, Abdur Rauf al-Sinkili; followed by Yusuf al-Maqassari, Abdus Samad al-Falimbani, Muhammad Nafis al-Banjari, Imam Nawawi al-Bantani, and K.H. Hasyim Asy'ari (Kyai Hasyim).<sup>3</sup> In addition, one thing that cannot be forgotten is that Sufism in this area cannot be separated from the development of the *tarekat* (Sufi order). Therefore, the teachings of sainthood can be traced from those works of the Sufis and also from the development of the existing *tarekat*.<sup>4</sup>

Kyai Hasyim is a scholar who is highly respected and accepted in all circles of Muslims in this Archipelago. Apart from being known as a scholar who elaborated on various issues of faith and sharia through his works, Kyai Hasyim also discussed several issues of Sufism in his works. The issue of sainthood is one of the crucial problems in his study of Sufism. Among his works that exposed this subject is *Al-Durar al-Muntaṭirah fī Masā'il al-Tis'a 'Asharah*. In this work, Kyai Hasyim highlighted misunderstandings and deviations in the Sufism tradition in the Archipelago, especially regarding the cult of a figure who is considered a *walī*. Kyai Hasyim discussed many phenomena in the Muslim community who do not understand what the criteria for a real *walī* are. So that many people are deceived by the confession and the claim of the false *walī*. For that matter, Kyai Hasyim tried to straighten the views regarding *walī* in his works.<sup>5</sup>

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<sup>2</sup> Ryandi, "Konsep Kewalian Menurut Hakim Tirmidzi," *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 12, no. 2 (2014): 314. <https://docplayer.info/29710812-Konsep-kewalian-menurut-hakim-tirmidzi.html>

<sup>3</sup> *Kyai* is an honorific title given to Muslim clergy.

<sup>4</sup> Yunasril Ali, "Kewalian Dalam Tasawuf Nusantara," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 3, no. 2 (December 2013): 201, <https://doi.org/10.20871/kpjipm.v3i2.48>.

<sup>5</sup> Syamsun Ni'am, *Wasiat Tarekat Hadratus Syaikh Hasyim Asy'ari* (Jogjakarta: Ar-Ruzz Media, 2011), 115.

Several related studies have been conducted so far. Fadli and Sudrajat studied “Keislaman dan Kebangsaan: Telaah Pemikiran K.H. Hasyim Asy'ari.” This article elaborates on the thoughts of K.H. Hasyim Asy'ari concerning Islam and nationality. Kyai Hasyim proved that these two concepts do not need to be contested as they are the realm of one concept of struggle.<sup>6</sup> Another study entitled “K.H. Hasyim Asy'ari: The Reformer of Islamic Education of East Java” was conducted by Muspawi. This article aims to examine the contribution of K.H. Hasyim Asy'ari on the development of Indonesian Islamic Education.<sup>7</sup> The last but not least is a study by Putra about “Pemikiran Hadis K.H. Hasyim Asy'ari dan Kontribusinya terhadap Kajian Hadis di Indonesia.” This article explores the opinion of KH. M. Hasyim Asy'ari, one of the Indonesian Hadith scholars, and his contribution to the study of Hadith in Indonesia.<sup>8</sup> However, all of those previous studies have not examined the concept of sainthood of K.H. Hasyim Asy'ari.

Based on those reasons, the study of sainthood in the view of K.H. Hasyim Asy'ari is crucial. Kyai Hasyim is a prominent and important figure that was granted the title of *Ḥaḍrat al-Shaykh*. In addition, Kyai Hasyim is considered a moderate figure so he is accepted by all groups. It is also unique that Kyai Hasyim's thinking about sainthood in Sufism, has a moral character, not a philosophical one.<sup>9</sup>

## **B. An Intellectual Biography of K.H. Hasyim Asy'ari**

Hasyim Asy'ari's full name is Muhammad Hasyim bin Asy'ari bin Abdul Wahid bin Abdul Halim. Abdul Halim was known as Prince Benawa bin Abdurrahman who was also known by the nickname Jaka Tingkir (Sultan Hadiwijaya) bin Abdullah bin Abdul Aziz bin Abdul Fatah bin Maulana Ishak bin Ainul Yakin who was popularly known as Sunan Giri. Kyai Hasyim was the son of K.H. Asy'ari and Halimah. He was born on Tuesday, February 14, 1871CE coinciding with 12 Dzulqā'dah 1287 H.<sup>10</sup> His

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<sup>6</sup> Muhammad Rijal Fadli and Ajat Sudrajat, “Keislaman Dan Kebangsaan: Telaah Pemikiran K.H. Hasyim Asy'ari,” *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 1 (June 16, 2020): 109–30, <https://doi.org/10.18592/khazanah.v18i1.3433>.

<sup>7</sup> Mohamad Muspawi, “K.H. Hasyim Asy'ari: The Reformer of Islamic Education of East Java,” *Jurnal Pendidikan Islam* 7, no. 1 (June 7, 2018): 147–63, <https://doi.org/10.14421/jpi.2018.71.147-1163>.

<sup>8</sup> Afriadi Putra, “Pemikiran Hadis KH. M. Hasyim Asy'ari Dan Kontribusinya Terhadap Kajian Hadis Di Indonesia,” *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 1, no. 1 (February 2, 2016): 46–55, <https://doi.org/10.15575/jw.v1i1.577>.

<sup>9</sup> Akhlaqi Sufism is Sufism that concentrates on theories of behavior and morals or character. Meanwhile, philosophical Sufism is Sufism based on the integration between Sufism teachings and philosophical issues. See: Abu al-Wafa' al-Ghanimi At-Taftazani, *Tasawuf Dari Masa Ke Masa*, trans. Ahmad Rofi' Utsmani (Bandung: Pustaka, 1985), 187.

<sup>10</sup> Hasyim Asy'ari, “Al-Ta'rīf Bi Al-Mu'ālif,” in *Adāb Al-Ālim Wa Al-Muta'ālim*, ed. Ishomudin Hadziq (Jombang: Maktabah Turats al-Islami, n.d.), 3.

birthplace is about two kilometres to the north of Jombang city, to be exact at Pesantren Gedang which is administratively located in Tambakrejo, Jombang.<sup>11</sup>

Since the age of 15, Kyai Hasyim no longer lived with his family because he wandered to seek knowledge. Kyai Hasyim's journey in studying included to Pesantren of Wonobojo, Probolinggo; Pesantren Langitan, Lamongan; Pesantren Bangkalan, Madura; and Pesantren Siwalan Panji, Sidoarjo.<sup>12</sup> Teachers who were influential in shaping Kyai Hasyim's views and thoughts were Sayyid Alawi bin Ahmad As-Saqqaf, Sayyid Hussain Al-Habsyi, and Shaykh Mahfudz At-Tarmasi. He also received *ijāza* (permission) to teach *Sahīh Al-Bukhāri* from Shaykh Mahfudz Tirmasi and therefore he accepted initiation to the *Qādiriyya* and *Naqshabandiyya* order from him.<sup>13</sup>

At the age of 21, Kyai Hasyim married to Nafisah, one of the daughters of K.H. Ya'qub from Siwalan Panji, Sidoarjo. The marriage took place in 1892 AD/1308 H. After that, Kyai Hasyim and his wife went to Mecca to perform the pilgrimage. With his wife, Nafisah, Kyai Hasyim then lived in Mecca to study. Seven months later, Nafisah died after giving birth to a son named Abdullah. Forty days later, Abdullah died.<sup>14</sup> The death of the two people he loved, made him very sad so much. He finally decided not to stay longer in the holy land and decided to return to Indonesia a year later. Not even a year in the country, Kyai Hasyim went to Mecca again to study with his younger brother, Anis, for the second time and lived there for six years.<sup>15</sup>

Upon his return from Makkah in 1899, Kyai Hasyim married for the second time with Khadijah, a daughter of K.H. Romli from Karagkates, Kediri. Marriage with Khadijah did not last long, because two years later in 1901, Khadijah died. Then Kyai

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<sup>11</sup> Muhammad Ikhsanuddin and Amrulloh Amrulloh, "Etika Guru Dan Murid Perspektif KH. Hasyim Asy'ari Dan Undang-Undang Guru Dan Dosen," *Jurnal Pendidikan Islam* 3, no. 2 (2019): 331–55, <http://journal.unipdu.ac.id:8080/index.php/jpi/article/view/2005>.

<sup>12</sup> Uswatun Khasanah and Tejo Waskito, "Genealogi Pemikiran Pendidikan KH. Hasyim Asy'ari," *Analisis: Jurnal Studi Keislaman* 19, no. 1 (June 30, 2019): 1–26, <https://doi.org/10.24042/ajsk.v19i1.3397>; Fakturmen Fakturmen and Muhammad Zaenul Arif, "Pengaruh KH. Hasyim Asy'ari Dalam Membangun Serta Menjaga Nusantara Dan Kemaslahatan Islam Dunia," *Jurnal Indo-Islamika* 10, no. 1 (September 30, 2020): 28–39, <https://doi.org/10.15408/idi.v10i1.17510>; Mukhlis Lbs, "Konsep Pendidikan Menurut Pemikiran KH. Hasyim Asy'ari," *Jurnal As-Salam* 4, no. 1 (June 9, 2020): 79–94, <https://doi.org/10.37249/as-salam.v4i1.170>.

<sup>13</sup> Syafiatul Umma, Fitrotun Nisa' Nur Fadlilah, and Slamet Muliono Redjosari, "Dedikasi Politik Dan Gerakan Pesantren Melawan Kolonial (Perlawanan Dan Strategi KH. Hasyim Asy'ari Terhadap Pembakaran Pesantren)," *HUMANISTIKA : Jurnal Keislaman* 7, no. 1 (January 30, 2021): 112–27, <https://doi.org/10.55210/humanistika.v7i1.465>; Munawir, *20 Tokoh Tasawuf Indonesia Dan Dunia, Buku*, 2019, 95; Muhammad Rijal Fadli, "Dari Pesantren Untuk Negeri: Kiprah Kebangsaan KH. Hasyim Asy'ari," *Jurnal Islam Nusantara* 3, no. 2 (2019), <https://doi.org/10.36835/humanistika.v7i1.465>.

<sup>14</sup> Asy'ari, "Al-Ta'rīf Bi Al-Mu'ālif," 3.

<sup>15</sup> Ahmad Khoirul Fata and M Ainun Najib, "Kontekstualisasi Pemikiran KH. Hasyim Asy'ari Tentang Persatuan Umat Islam," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 38, no. 2 (December 9, 2014): 319–34, <https://doi.org/10.30821/miqot.v38i2.65>.

Hasyim remarried to Nafiqah, a daughter of K.H. Ilyas from Sewulan, Madiun. From his marriage to Nafiqah, he had nine children, namely: Hannah, Khoiriyah, Aisyah, Azzah, Abdul Hakim (Abdul Kholik), Abdul Karim, Ubaidillah, Mashuroh, and Muhammad Yusuf. But, in 1920 Nafiqah died. After the death of Nafiqah, Kyai Hasyim married for the last time with Masrurah and was blessed with four children: Abdul Qadir, Fatimah, Khodijah, and Muhammad Ya'qub.<sup>16</sup>

K.H. Hasyim Asy'ari was known as the founder of Pesantren Tebuireng, Jombang. He was also the founder *Nahdlatul Ulama* (NU), the largest Islamic organization in Indonesia which was established on January 31, 1926, together with K.H. Wahab Hasbullah, K.H. Bisri Syamsuri, K.H. Ma'shum Lasem, and K.H. A. Halim Leuwimunding Cirebon. K.H. Hasyim then issued a *fatwa* against the Dutch colonialists. The *fatwa* was issued by him as *Rais Akbar* NU and known as the *Jihad* Resolution. The *fatwa* was made public on October 22, 1945, and raised the armed resistance of the Indonesian people against the invaders, especially in Surabaya, which was famous as the Incident of November 10, 1945. The event became known as Heroes' Day.<sup>17</sup>

Kyai Hasyim was not only successful in developing pesantren-based education and organization, but also very productive in producing works. Isham Hadziq, his grandson, has compiled his works in a book entitled *Irshād al-Sānī*. There are 22 titles contained in the book including the following: (1) *al-Tibyān fī al-Nahy 'an Muqāṭa'āt al-Arhām wa al-Aqārīb wa al-Ikhwān*, (2) *Muqaddimah al-Qanūn al-Asāsī li Jam'iyyat Nahḍat al-'Ulamā'*, (3) *Risālah fī Ta'kīd al-Akhḍh bi Madhhab al-A'immah al-Arba'ah*, (4) *Mawā'idh, Arba'in Hadīthan Tata'allaq bi Mabādi' Jam'iyyat Nahḍat al-Ulamā'*, (5) *al-Nūr al-Mubīn fī Mahabbah Sayyid al-Mursalīn*, (6) *al-Tanbihāt al-Wājibāt li man Yaṣna' al-Mawlid bi al-Munkarāt*, (7) *Risālah Ahl al-Sunnah wa al-Jamā'ah fī Hadīth al-Mawtā wa Shurt al-Sā'ah wa Bayān Mafhūm al-Sunnah wa al-Bid'ah*, (8) *al-Durrah al-Muntashirah fī Masā'il Tis' 'Asharah*, (9) *al-Risālah fī al-'Aqā'id*, *al-Risālah fī al-Taṣawwuf*, (10) *Ādāb al-Ālim wa al-Muta'allim fī mā Yaḥtāj Ilayh al-Muta'allim fī Maqāmāt Ta'līmih*, (11) *Tamyīz al-Haqq min al-Bāṭil*, (12) *al-Jass fī Ahkām al-Nuqūsh*, and (13) *Manāsik Sughrā*.<sup>18</sup>

Kyai Hasyim is a very special person, his life journey is spent in worship, seeking knowledge, and serving a noble life. The whole journey of his life can be used as a lamp that illuminates the hearts and minds of his successors to do the same. Although it must be admitted that it is not easy to do so, at least there will be a commitment to

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<sup>16</sup> Abdullah Hakam, "K.H. Hasyim Asy'ari Dan Urgensi Riyādah Dalam Tasawuf Akhlāqī," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 4, no. 1 (September 21, 2015): 145–66, <https://doi.org/10.15642/teosofi.2014.4.1.145-166>.

<sup>17</sup> Munawir, *20 Tokoh Tasawuf Indonesia Dan Dunia*.

<sup>18</sup> Zuhairi Misrawi, *Hadratussyaikh Hasyim Asy'ari: Moderasi, Keumatan, Dan Kebangsaan* (Jakarta: Kompas, 2010), 96–99.

love knowledge and spread it for the betterment of the *ummah*.<sup>19</sup> On July 25, 1947/7 Ramadan 1366 H, Kyai Hasyim passed away; the Government of Indonesia appointed him a National Hero.<sup>20</sup>

### C. K.H. Hasyim Asy'ari's Idea on *Walāya*

K.H. Hasyim Asy'ari's views on Sufism are expressed in his various works. Although most of his works do not specifically discuss Sufism, there are at least three that explains quite a lot about Sufism, namely *Al-Durar al-Muntaṭirah fī Masā'il al-Tis'a 'Asharah* (Pearls scattered about the Nineteen Problems), *al-Tibyān fī al-Nahyi 'an Muqāṭa'at al-Arhām wa al-Aqārib wa al-Ikhwān* (Explanation Regarding the Prohibition of Terminating Relatives and Friends), and *Tamyīz al-Haq min al-Bāṭil* (The Distinction between Right and Wrong), which he wrote around 1340-1360 Hijriyah.<sup>21</sup> However, among these works, the one that highlighted the most about *walāya* is *Al-Durar al-Muntaṭirah fī Masā'il al-Tis'a 'Asharah*.

At the beginning of the discussion in *Al-Durar al-Muntaṭirah*, Kyai Hasyim paid his attention to the news of an impending slander (*fitnah*). One of the slanders that is considered damaging is the people who claim to be *walī*, even according to him some claim to be the *walī* of *Qutb* and *Imām Mahdī*. Many of the lay Muslims became their followers of those pseudo *walīs*, without being able to distinguish which ones are real *walīs* and which are not. For that matter, Kyai Hasyim emphasized the importance of understanding religious knowledge, so as not to take the wrong attitude towards the issue.<sup>22</sup>

Departing from the phenomena of many people claiming to be *walī* and cults by lay Muslims, Kyai Hasyim wrote the book *Al-Durar al-Muntaṭirah fī Masā'il al-Tis'a 'Asharah*. This book explains the definition, characteristics, and requirements of a true *walī*. With this explanation, it is possible to distinguish between a true *walī* and an invalid one. The writing style of this book is in the form of question and answer, within which there are nineteen questions related to sainthood in Sufism which he answered. This book is written in Javanese but uses Arabic script.<sup>23</sup>

#### 1). Definition of *Walī*

Regarding the meaning of *walī*, according to Kyai Hasyim, the word *walī* has two meanings. First, it follows the pattern (*wazn*) of *fā'il* (فَاعِل) which contains the meaning

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<sup>19</sup> Hakam, "K.H. Hasyim Asy'ari Dan Urgensi Riyādah Dalam Tasawuf Akhlāqī."

<sup>20</sup> Ni'am, *Wasiat Tarekat Hadratus Syaikh Hasyim Asy'ari*.

<sup>21</sup> Abdullah Hakam, "K.H. Hasyim Asy'ari Dan Urgensi Riyadah Dalam Tasawuf Akhlaqi," *Tcosofi: Jurnal Tasawuf Dan Pemikiran Islam* 4, no. 1 (2014): 144–66.

<sup>22</sup> Hasyim Asy'ari, "Ad-Durar Al-Muntathirat Fi Masā'il Al-Tis'a 'Asyarat," in *Irsyad Al-Sari*, ed. Muhammad Ishom Hadziq (Jombang: Pustaka Warisan Islam Tebu Ireng, n.d.), 2.

<sup>23</sup> Ni'am, *Wasiat Tarekat Hadratus Syaikh Hasyim Asy'ari*, 114.

of object/*mafūl* (مفعول). In this pattern, *walīs* mean people who are protected by Allah from committing major or minor sins and from the influence of their lusts even for a moment, so that if they sin they will repent immediately. Second, it follows the pattern (*wazn*) of *fā'il* (فعليل) which contains the meaning of *mubālaghah* (hyperbole) of the subject/*fā'il* (فاعل). Following this pattern, a *walīs* a person who diligently worships and obeys Allah without much immorality.<sup>24</sup> If these two meanings are combined, it will form a proposition that a *walī* is a person who is protected by Allah from committing major or minor sins and from the influence of his lusts and a person who is diligent in worshiping and obeying Allah without much immorality.<sup>25</sup>

From these two etymological meanings of *walī*, Kyai Hasyim then concluded the nature of *walāya* is piety. This is based on the verse of the Qur'an which reads اتقوا الله حق تقاته, meaning "fear of Allah with true piety."<sup>26</sup> Kyai Hasyim interpreted the word "*taqwa*" in the verse as being obedient to what Allah commands and staying away from what Allah forbids with great fear of Him. Likewise, another verse, more clearly states, "Verily the *walīs* of Allah have no fear in themselves nor do they grieve, namely those who believe and they are pious."<sup>27</sup>

Apart from the two verses quoted by Kyai Hasyim above, the teachings about *walāyado* have a strong basis in the Qur'an and hadith. In the terms of the Qur'an, the word *walāyais* mentioned only once: هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ. This word is derived from the letters *wa*, *lam*, and *ya'*. This term is equivalent to the words *walī*, *awliyā'*, and *mawlā*, because they are derived from the same word. The word *walī* is mentioned 20 times in the Qur'an, while in its plural form, *awliyā'* 10 times, and *mawlā* 7 times.<sup>28</sup> The term "*Walī*" in the singular (*mufrad*) form is often attributed to Allah, as in the verse: "Allah is the *Walī* (Protector) for those who believe. He brought them out of darkness into light."<sup>29</sup> While the word "*walī*" in the plural form (*jama' awliyā'*) is usually used by the Qur'an to be ascribed to other than Allah, including for believers, as in the verse quoted by Kyai Hasyim above: "*awliya'* of Allah, they are not (overwhelmed by) fear and they are not sad."<sup>30</sup> According to al-Tabari (d. 310 H), not being afraid (*lā khawf*) in that verse is not being afraid of Allah's punishment in the Hereafter, while not being sad (*lā yahzan*) is not worrying about what he will miss in this world. This is because Allah is

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<sup>24</sup> Asy'ari, "Ad-Durar Al-Muntathirah Fi Masa'il Al-Tis'a 'Asyarah," 3.

<sup>25</sup> Ade Fakhri Kurniawan, Noorhaidi Hasan, and Achmad Zainal Arifin, "Wali and Karama: A Discourse and Authority Contestation in Al-Tarmasi's Bughyat Al-Adhkiya'," *Al-Jami'ah: Journal of Islamic Studies* 57, no. 2 (December 24, 2019): 287–328, <https://doi.org/10.14421/ajis.2019.572.287-328>.

<sup>26</sup> QS. Ali Imran: 102.

<sup>27</sup> QS. Yunus: 62.

<sup>28</sup> Muhammad Fu'ad 'Abd al-Baqi, *Al-Mu'jam Al-Mufahras Li Alfaz Al-Qur'an Al-Karim* (Kairo: Dar al-Kutub al-Misriyah, n.d.), 766–68.

<sup>29</sup> QS. Al-Baqarah [2]: 257

<sup>30</sup> QS. Yunus [10]: 62.

pleased with them.<sup>31</sup> As for al-Baidhawi (d. 685 H), he interpreted that *awliyā'* of Allah are those who obey Him and are given by Him *karāmah* or glory.<sup>32</sup> From this elaboration, it is understood that *walāya* in the Qur'an has a semantic relationship with other verses. In terms of the concept, *walāya* is related to the concept of faith, piety, *ma'rifah*, *karāmah*, and so on.<sup>33</sup>

The most popular hadith in describing the characteristics of *walī* is the *hadith qudsī* narrated by Abu Hurairah as follows:

*"Verily Allah says, "Whoever is hostile to My walī, I declare war against him. My servant does not draw closer to Me with something that I love more than he does what I have required him to do. My servant always draws closer to Me with sunnah (nāfilah) practices unless I love him. If I love him, I am his hearing when he hears, his sight when he sees, his hands when he strikes, and his feet when he walks. If he asks Me, I will surely give him. If he seeks protection from Me, I will protect him."*<sup>34</sup>

Al-Qastallani, a hadith expert and theologian, when interpreting the meaning of *walī* in the above hadith, gave a very similar statement to that of Kyai Hasyim mentioned above. He explained that the word *walī* is in *wazn fā'il* (فَاعِل) contains the meaning of object/*maf'ul* (مَفْعُول). That is a person who obeys Allah's commands and submits to his desires even for a moment. In addition, the word *walī* also follows the *wazn* (pattern) *fā'il* (فَاعِل) which contains the meaning of *mubālaghah* (hyperbole) of the subject/*fā'il* (فَاعِل). Namely people who live in worship to Allah without many sins. Thus, it is clear that Kyai Hasyim's view on the meaning of *walī* has clear linguistic roots and is following the statements of previous scholars.<sup>35</sup>

In general, it can be noted that the above hadith tries to describe the nature and characteristics of a *walī*. The nature of the *walī* is to always draw closer to Allah by carrying out obligatory and sunnah practices. As for the characteristics of a *walī* is a person who gets the love of Allah because of his obedience, so what he does is always in the frame of Allah's pleasure. In addition, Allah is pleased to grant the prayers of a saint and provide help when they ask. If we look more closely at these traits and

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<sup>31</sup> Muhammad ibn Jarir al-Thabari, *Jami' Al-Bayan Fi Ta'wil Ay Al-Qur'an*, ed. Ahmad Muhammad Al-Syakir (Beirut: Mu'assasah al-Risalah, 2000), 118–19.

<sup>32</sup> Nashir al-Din Al-Baidhawi, *Anwar Al-Tanzil Wa Asrar At-Ta'wil* (Beirut: Mu'assasah al-Risalah, n.d.), 35.

<sup>33</sup> For further reading on *karamah* of *wali*, see, Kurniawan, Hasan, and Arifin, "Wali and Karama: A Discourse and Authority Contestation in Al-Tarmasi's Bughyat Al-Adhkiya'," 287–328; Ryandi, "Konsep Kewalian Menurut Hakim Tirmidzi," 317; Muhammad Faiz Khalid and Iknor Azli Ibrahim, "Wahdat Al-Wujud Dan Kewalian Menurut Said Nursi Menerusi Karyanya Risale-i Nur (Wahdat Al-Wujud and Sainthood According to Said Nursi's View Through His Work Risale-i Nur)," *Jurnal Hadhari* 8, no. 2 (2016): 254–56, <https://ejournal.ukm.my/jhadhari/article/view/15665>.

<sup>34</sup> This hadith is *shahīh*. Narrated by Imam Bukhāri, *Shahīh Al-Bukhāri*, vol. 8 (Dar Thuq al-Najah, 1422), 105.

<sup>35</sup> Syihab al-Din Al-Qastallani, *Irsyād As-Sāri Li Syarh Al-Bukhāri*, vol. 9 (Maktabah Kubra al-Amiriyah, n.d.), 289.



characteristics, they are the characteristics of a pious person. This means that a *walī* is a pious person. So the definition of *walī* that Kyai Hasyim described, is actually in line with the content of the Qur'an and hadith that talk about *walī*.

In addition to being in harmony with the Qur'an and hadith, Kyai Hasyim's view of *walāya* is also in harmony with the views of previous scholars. Most of the scholars interpret *walāya* linguistically means; *al-qurb* and *al-dunuw* which means closeness.<sup>36</sup> Like Ibn Taymiyya's view of the *walī*, according to him, *al-walāya* is the opposite of the word *al-'adāwah* (enmity). According to him, the origin of *al-walāya* is *al-mahabbah* and *al-qurb* (closeness), while the origin of *al-'adāwah* (enmity) is *al-bughḍ* (anger) and *al-bu'd* (distance).<sup>37</sup> Hakim al-Tirmidhi, a Sufi scholar author of the book *Khatm al-Awliya'*, is of the view that *walāya* is close to Allah, present to Him, and with Him. This closeness makes the *walī* has certain characteristics including being patient in carrying out obedience, carrying out all his obligations, keeping the boundaries of Allah's prohibition so that it is not excessive even in permissible matters.<sup>38</sup>

## 2). Characteristics of *Walī*

Kyai Hasyim also explained that a person can achieve the degree of *walāya* because of the perfection of his knowledge (*ma'rifah*). He quoted from the book *Natāij al-Afkār* that *ma'rifah* is a perfect belief in the *Wajib al-Wujud* (Allah) with all the perfections of His attributes.<sup>39</sup> Furthermore, Kyai Hasyim also quoted an explanation from *al-Risālah al-Qusyairiyah* which states that the *ma'rifah* spoken from the mouth of the *ulama* is knowledge (*'ilm*), then every *'ilm* is *ma'rifah* and every *ma'rifah* is also *'ilm*. So, everyone who is pious to Allah is *ārif*, as well as all *ārif* is *ālim*.<sup>40</sup> This view is not much different from Abu Hamid al-Ghazali who stated that the *walī* are those who get knowledge from Allah by inspiration. Those who have obtained the knowledge of *mukāshafah* by which the cover of the unseen is exposed until the truth appears to him in all matters so that the *walī* enjoys *ma'rifah*.<sup>41</sup>

Kyai Hasyim further explained how to find out a person's *walāyah*, between the authentic and the fake. Citing the exposition from *al-Risālah al-Qushairiyah*, he mentioned the parameters that can be used, namely by looking at the extent to which a person fulfills the rights of Allah and the rights of fellow human beings under the

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<sup>36</sup> Ibrahim Anis, *Al-Mu'jam Al-Wasī*, (Mujamma' al-Lughah al-Arabiah, 1972), 723.

<sup>37</sup> Ibnu Taimiyah, *Al-Fuqān Baina Auliyai Ar-Rahmān Wa Auliyai Asy-Syaithān* (Beirut: al-maktabah al-Ashriyah, 2012), 33.

<sup>38</sup> Al-Hakim Al-Tirmidzi, *Khatm Al-Awliyā'*, ed. Usman Isma'il Yahya (Beirut: al-Matba'ah al-Katulikiyyah), n.d.), 331.

<sup>39</sup> Asy'ari, "Ad-Durār Al-Muntathirat Fi Masā'il Al-Tis'a 'Asyarat," 13.

<sup>40</sup> Asy'ari.

<sup>41</sup> Samih Aṭif al-Zaīn, *As-Sūfiyah Fi Naẓari Al-Islām* (Beirut: Dār al-Kutub al-Lubnāni, 1985), 409.

guidance of the Shari'a (Islamic law).<sup>42</sup> This means that the essence of the nature of a *walī* is to obey the Shari'a. So, according to Kyai Hasyim, anyone who claims to be a *walī*, but in reality, violates the provisions of the Shari'a, let alone teaches something contrary to the Shari'a, his *walāya* is a lie. This argument is further strengthened by the exposition from *Natāij al-Afkar* which he quoted which explains that anyone who claims to be a *walī* without being proven by submission and obedience to the Shari'a (*mutāba'ah*), then his confession is false and a lie.<sup>43</sup> From this exploration, it is clear that the main characteristic of a *walī*, according to Kyai Hasyim, is to obey the rules of the Shari'a. Anyone who claims to be a *walī*, but his behavior is contrary to the Shari'a, his claim is a lie.

Kyai Hasyim strongly emphasized that the main characteristic of a *walī* is to adhere to the Shari'a. So he emphatically rejected the view that a *walī*, who has reached a certain degree of closeness to God, may leave some shari'a obligations, such as not praying *farḍu* or Friday prayers without a sermon. Kyai Hasyim based this view on the exposition in *al-Risālah al-Qushairiyah* which explains that anyone who disagrees with the provisions of the Shari'a is deceived by his lust and the seduction of Satan.<sup>44</sup> Even a real *walī*, not only must not violate the Shari'a, but must be consistent in carrying out the Shari'a, even in the smallest daily *ādāb* issues. To explain this, Kyai Hasyim told about a very popular Sufi figure, Abu Yazid al-Busthami. It is said that once Abu Yazid and his students wanted to meet a man who was said to be a very great saint. Arriving at the destination, Abu Yazid saw the person who was considered *walī* was throwing spit in the mosque. So spontaneously, Abu Yazid invited his students to go home, saying that this person was not *walī* and did not deserve to be a role model.<sup>45</sup>

The position of Abu Yazid al-Busthami in Sufism is not in doubt. He is a very influential figure and even has his theories in this field. No wonder al-Asfahani included his name in his book *Hilyah al-Awliyā'* as one of the references in Sufism. Therefore, it is appropriate that K.H. Hasyim cited the story of Abu Yazid al-Busthami as a reinforcement of the argument, even K.H. Hasyim called him the leader of the saints (*Sulṭān al-Awliyā'*). There is an expression that further strengthens the proposition that a person's sainthood must be seen from the suitability of his behavior towards the Shari'a. Abu Yazid al-Busthami says:

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<sup>42</sup> Abul Qosim Qusyairī, “*Ar-Risālah Al-Qushairiyah*,” 436.

<sup>43</sup> Zakariya bin Muhammad Al-Anshori, *Nataij Al-Afkar Al-Qudsiyyah Fi Syarh Ar-Risalah Al-Qusyairiyah* (Beirut: Dar Kutub al-‘Ilmiyyah, 2007), 382. As quoted Asy’ari, “Ad-Durār Al-Muntathirat Fi Masā’il Al-Tis’a ‘Asyarat,” 4.

<sup>44</sup> Qusyairī, “*Ar-Risālah Al-Qushairiyah*,” 436.

<sup>45</sup> See, Asy’ari, “Ad-Durār Al-Muntathirat Fi Masā’il Al-Tis’a ‘Asyarat,” 6; Aksin Wijaya, “Nalar Kritis Pemikiran Hasyim Asy’ari (Kritik Klaim Kewalian Dan Fenomena Bertarekat),” *Kontemplasi* 2, no. 1 (2014): 219–20, [http://repository.iainponorogo.ac.id/154/1/KONTEMPLASI 2114.pdf](http://repository.iainponorogo.ac.id/154/1/KONTEMPLASI%202114.pdf).

*"If you see someone who seems to have a lot of karāmah, even if there is someone who can float in the air, then do not be deceived until you see how he behaves towards Allah's commands and prohibitions, the limits of His rules and how he carries out the Shari'a."*<sup>46</sup>

Therefore, Kyai Hasyim did not hesitate to criticize the views of people who were prominent in his time if their views contradicted the provisions of the Shari'a. One of the proofs can be referred to in the book *Tamyīz al-Haq min al-Bāṭil*, where he strongly criticized K.H. Sukowangi, Rebah, Kandangan, Kediri whose statement and the *tarekat* practices carried out by his followers considered deviating from Shari'ah. There are 12 points in the latter statement that are considered deviant, such as praying only with *takbīr* and not needing anything else, as well as his statement that seeing something that is forbidden by the Shari'a is not sinful if his heart remembers Allah. So in his book, Kyai Hasyim gave a statement which reads:

*"Know that there are five Shari'a laws, namely: wajib, sunnah, haram, makruh, and mubah. It is not permissible to stipulate something without a legal basis (dalil), and something without a legal basis is unacceptable. The references to the Shari'a arguments are found in al-Kitab, al-Sunnah, al-Ijma, 'al-Qiyas, and al-Istishab. So that all of you know that the Master Teacher's statements have absolutely no legal basis (dalil), even contradict the dalil."*<sup>47</sup>

Kyai Hasyim also explained an expression taken from *Qūt al-Qulūb* of Abu Talib al-Makki which reads, "When Allah loves a servant, sin no longer harms him."<sup>48</sup> To explain the purpose of these words, Kyai Hasyim cited an explanation from the book of *Futuhāt Ilāhiyyah* which explains that what is meant by this statement is that Allah will protect him and guard him against the influence of his lusts, so every behavior must be based on Allah, for Allah, and only to Allah. Therefore, for a saint, it is not easy to be tempted to sin, because he realizes that what he does is by Allah's permission, is done sincerely for the sake of Allah, and he realizes that everything will return to Allah.<sup>49</sup> The discussion above leads us to understand that the main characteristic of a *walī* is to be pious and obey the rules of the Shari'a. Thus, the acknowledgment of someone's *walāyah* whose behavior is not following the Shari'a cannot be accepted, even though the person appears to have *karāmah*.

### 3) The Requirements of *Walī*

In the following discussion, Kyai Hasyim's views on the requirements to become a *walī* will be analyzed. According to him, the conditions for a *walī* must be *maḥfūz maḥfūz* as the condition for a prophet must be *maṣūm*. This explanation refers

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<sup>46</sup> Al-Asfahani, *Hilyah Al-Awliya' Wa Tobaqat Al-Ashfiya'* (Beirut: Dar al-Fikr, 1996), 40.

<sup>47</sup> Hasyim Asy'ari, "Tamyiz Al-Haq Min Al-Bathil," in *Irsyad Al-Sari*, ed. muhammad ishom hadziq (Jombang: Pustaka Warisan Islam Tebu Ireng, n.d.), 4–5.

<sup>48</sup> Abu Thalib Al-Makki, *Qut Al-Qulub Fi Mu'amalat Al-Mahbub Wa Washfi Thoriq Al-Murid Ila Maqam At-Tauhid*, (Beirut: Dar al-Kutub al-'Ilmiyyah, 2005), vol. II, 82.

<sup>49</sup> Asy'ari, "Ad-Durār Al-Muntathirat Fi Masā'il Al-Tis'a 'Asyarat," 7.

to a quote from the book *al-Risālah al-Qushairiyyah*.<sup>50</sup> As for what is meant by *maḥfūz maḥfūz* according to him - based on *al-Risālah al-Qushairiyyah al-Risālah* - that is, a *walī* is guarded by Allah so as not to fall into mistakes and sins. For that matter, if he makes mistakes and sins, he will be inspired to immediately repent and return to the truth.<sup>51</sup>

In the next explanation, Kyai Hasyim described the difference between *maḥfūz* for the *walī* and *maṣūm* for the prophet. This question was answered quite briefly by K.H. Hasyim. Referring to *Natā'ij al-Afkār*, he said that the difference between *maḥfūz* and *ma'shum* is that a *maḥfūz* may still commit a sin while a *maṣūm* does not.<sup>52</sup> So, a *maḥfūz walī* still has the opportunity to commit sins, but with the protection (*maḥfūz*) from Allah, he will immediately repent so that he does not continue to sin. As for a prophet who is *maṣūm*, he can't commit a sin. For the Prophet, although it is still possible for him to make mistakes in his human capacity, the mistakes made by him do not amount to sinful transgressions.<sup>53</sup> This explanation shows that there is a common thread of connection between sainthood (*walāya*) and prophethood (*nubuwwa*). Or it can also be concluded that true *walī* is at a lower level than the prophet.

Taking into account the views of previous Sufism experts in general, the teachings on sainthood (*al-walāya*) are often associated with prophethood (*al-nubuwwa*) and apostleship (*al-Risālah*). *Al-Risālah* is the highest degree, below it is *al-nubuwwa*, and below it is *al-walāya*. Therefore, the Apostle (*Rasūl*) occupies the highest rank in his position among humans, below him there is Prophet (*Nabī*), and below him there is *walī*. Ibn 'Arabi places sainthood as the basis of apostolate and prophethood. According to him, all prophets and apostles are *walī*. Prophethood and apostolate are special dignities in sainthood. An apostle is the most important *walī*, he is given the external task of conveying God's message. Whereas, a prophet is also a saint who stands out among the saints based on his knowledge of the unseen world.<sup>54</sup> The explanation above shows that the position of the Apostle is at the top, below him is the Prophet, and below him is the *walī*. This hierarchy is the same as K.H. Hasyim's view, except that he does not mention it explicitly.<sup>55</sup>

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<sup>50</sup> Qusyairī, "Ar-Risālah Al-Qushairiyah," 436.

<sup>51</sup> Asy'ari, "Ad-Durār Al-Muntathirah Fi Masā'il Al-Tis'a 'Asyarat," 5.

<sup>52</sup> Al-Anshori, *Natā'ij Al-Afkār Al-Qudsiyyat Fi Syarh Ar-Risālah Al-Qusyairiyyat*, 376.

<sup>53</sup> Asy'ari, "Ad-Durār Al-Muntathirah Fi Masā'il Al-Tis'a 'Asyarat," 5.

<sup>54</sup> Ibn 'Arabi, *Fushus Al-Hikām*, ed. A. Afifi (Lahore: Ashraf Press, 1946), 62.

<sup>55</sup> Subi Nur Isnaini, "KONSEP WALĀYAH MENURUT IBNU 'AJĪBAH (Studi Atas Kitab Al-Baḥr Al-Madīd Fī Tafsīr Al-Qur'ān Al-Majīd)," *QOF* 4, no. 1 (June 15, 2020): 45–56, <https://doi.org/10.30762/qof.v4i1.1846>; Agus Himawan Utomo, "Wali Dalam Mistik Islam Menurut Reynold A. Nicholson," *Jurnal Filsafat* 4, no. 1 (2020): 167–85, <https://doi.org/10.22146/jf.12993>.

#### 4) A Claim to be *Walī*

Kyai Hasyim emphatically explained that no *walī* claimed to be a *walī*. So when someone calls himself a *walī*, his confession is proof that he is not a *walī*. This, according to Kyai Hasyim, is because he told about *sirr al-khuṣūṣiyyah* (the secrets of privacy), and made a lie about Allah. This view is based on the explanation in the book *Natā'ij al-Afkār* which reads:

*"A walī will not open the veil of his sainthood, and will not admit that he is a walī. Even if they could bury their bodies in the ground, they would. So whoever reveals that he is a walī to the general public, then he is not a member of the tarekat, in fact, the opposite."*<sup>56</sup>

Not limited to verbal and written statements, Kyai Hasyim's refusal to acknowledge sainthood is also evident in his attitude. It was stated that Kyai Hasyim was against those who declared K.H. Khalil's *walāya*. The dispute between him and Kyai Ramli of Peterongan, Jombang, about the attitude of cult and view of the *walī* towards Kyai Khalil, was very well known among the scholars of East Java at that time. Kyai Khalil is the teacher of Kyai Hasyim. This clearly shows that Kyai Hasyim strongly rejected the statement of someone's sainthood.<sup>57</sup>

The view of Kyai Hasyim which states that a person does not know that he is a *walī* is a view that is generally expressed by authoritative Sufis. Yusuf bin Ismail al-Nabhani in his book, *Jamī' Karāmāt al-Awliyā'*, also has the same opinion. He built his argument on several reasons. First, if someone knows that he is a *walī*, then he will feel safe. This view of feeling safe is not allowed. Allah says, "No one feels safe from Allah's punishment except the losers."<sup>58</sup> It is also not permissible to despair, as stated in His word: "Indeed, no one despairs of the mercy of Allah, except a people who disbelieve".<sup>59</sup> That is, a sense of security will only be felt by people whose beliefs are weak, while despair will only be felt by people whose beliefs are low. The second reason, a *walī* does not know that he is a *walī*, for the reason that he becomes a *walī* as Allah loves him, not because he loves Allah, and vice versa that a person becomes an enemy of Allah on the ground that Allah is against him not because he is hostile to Allah. The third reason, it is impossible for a *walī* to know that he is a *walī* because of the law that determines that a person including a *walī*, a rewarding person, and the inhabitants of heaven depends on the end of life. The proof is the word of Allah which states:

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<sup>56</sup> Asy'ari, "Ad-Durār Al-Muntathirat Fi Masā'il Al-Tis'a 'Asyarah," 15.

<sup>57</sup> Ni'am, *Wasiat Tarekat Hadratus Syaikh Hasyim Asy'ari*.

<sup>58</sup> QS Al-A'raf [7]: 99.

<sup>59</sup> QS Yusuf [12]: 87.

"Whoever brings good deeds, then he will be rewarded ten times as much as his deeds, and whoever brings bad deeds, he will only be given a reward commensurate with his bad deeds."<sup>60</sup>

This verse of God does not read: "Whoever does good, then for him the reward is ten times commensurate with his deeds." This shows that receiving a reward from Allah depends on the end of the deed, not the beginning.<sup>61</sup>

#### D. Conclusion

K.H. Hasyim Asy'ari views that *walī* is a person who is protected by Allah from falling into sinful acts (*maḥfūz*) and a person who is diligent in worshiping Allah. In other words, a *walī* is a truly pious person. The parameter to determine the *walāya* of a person is to see the extent to which a person fulfills the rights of Allah and the rights of his fellow-creatures under the guidance of the Shari'a (Islamic law). Therefore, a person who claims to be a *walī* but in reality, he violates the provisions of the Shari'a, let alone teaches something contrary to the Shari'a, actually his *walāya* is a lie. Kyai Hasyim explained that no *walī* claims to be a *walī*. So when someone claims *walāya* for himself, his claim is proof that he is not a *walī*. This, according to Kyai Hasyim, is because he told *sirr al-khusūsiyyah* (the secrets of privacy), and made a lie about Allah.

Kyai Hasyim's concept of *walāya* is heavily influenced by the views of classical Sufism *ulama'*, who are moral in character. The figure most often referred to in his works is Abu al-Qasim al-Qusyairi. The influence of al-Qusyairi's view regarding *walāya* was seen when Kyai Hasyim defined *walī*, explained the conditions of *walī*, and when he analyzed the difference between *maḥfūz* and *maṣūm*. Basically, Kyai Hasyim's work which discusses *walāya* is a response and answer to the misconceptions of ordinary Muslim communities about *walāya*. Thus, Kyai Hasyim has truly carried out his duties as an *'alīm*, which is to become a fortress of the ummah's creed from misunderstandings and deviations.

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<sup>60</sup> QS Al-Maidah [6]: 160.

<sup>61</sup> Yusuf Ismail Al-Nabani, *Jami' Karamat Al-Awliya'* (Beirut: Dar al-Shadir, n.d.), 15–16.

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