

A Study of Hadiths About *Riya'* in the Book of *Hidayatus Salikin* Perspective of Abdul Samad Al-Falimbani

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ABSTRACT

The Qur'an and hadith are the main guides for Muslims, but the temptation of lust sometimes leads humans to *riya'* behavior, which is doing good only for the praise of humans, not the pleasure of Allah. The book "*Hidayatus Salikin*" written by Abdul Samad al-Falimbani, is a phenomenal work that is quite calculated among Muslims. The figure with expertise in Sufism and philosophy more or less suggests practical applications in everyday life related to religious issues. Descriptive qualitative research method with content exploration in the book "*Hidayatus Salikin*". This article will present the concept of *riya'* from various scholars' perspectives and emphasize the importance of pure intention in worship. By focusing on the Hadiths of the Prophet Muhammad PBUH contained in the book "*Hidayatus Salikin*", this article provides an in-depth understanding of the dangers of *riya'* and the need to maintain sincere intentions, according to the teachings of the Qur'an and Hadith. Sheikh Abdul Samad al-Falimbani encourages Muslims to practice religion with purity of intention, avoiding *riya'*, and following the guidance of the Qur'an and hadith. *Riya'* or performing acts of worship for human praise is considered *shirk khafi* (hidden shirk). This discourse underscores the necessity for Muslims to cultivate purity of intention, thereby fortifying their spiritual endeavors against the insidious influence of *riya'*.

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1. Introduction

The main guidelines for Muslims in religious life and social life are the Qur'an and hadith, both of which also guide Islamic sciences in the improvement of Islamic culture throughout time, and as a guide to becoming a believer in living life in the world. However, sometimes humans are more likely to be tempted by lust that plunges humans into despicable actions. One of the implications of following lust is *Riya'* behavior. In the Islamic context, *Riya'* is an act of doing good because it only wants to be shown to others so as to get flattery or worship not to seek the pleasure of Allah SWT alone, but to seek attention from others [1]. This phenomenon is considered a major sin that can damage sincerity in worship and has a major effect on ethical aspects in Islam.

The behavior of *Riya'* is a parable of a very dangerous disease that is able to dissolve the practice as dust that is flying and has no value. This *Riya'* behavior can wipe out the many human deeds that have been collected, because they perform worship not merely hoping for the pleasure of Allah, but only want to get praise from humans [2]. Therefore, the Qur'an and hadith stress that humans only perform worship by the Sharia as a means to get closer to Allah SWT. However, if *Riya'* behavior is used to achieve worldly goals only, then this is considered to have violated Islamic law [3]. As has been taught in the Qur'an Surah Al-Baqarah verse 264:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“O you who believe! Do not spoil your charity by mentioning it and hurting the recipient, like the one who spends his wealth for the sake of showing off to people and does not believe in Allah and the Last Day. He is like a smooth stone on which there is dust, then a heavy rain falls on it, and it remains smooth. They gain nothing from what they do. And Allah guides not the disbelievers” (Alquran 1:264).

Riya' behavior is a major concern in Islam because it has the potential to damage one's relationship with Allah and threaten the sanctity of intentions. As will be studied in the problematic *riya* perspective of Abdul Samad al-Falimbani, a prominent scholar who will deeply understand and elaborate on the concept of *Riya'* in one of his famous works, namely "Hidayatus Salikin". This book is one of the main references in this study that examines the concept of *Riya'* from the perspective of Abdul Samad al-Falimbani. This book is one of the most respected works in the Islamic tradition.

In this study, we will discuss important aspects related to the concept of *Riya'* in Islam, especially in the book *Hidayatus Salikin* by Abdul Samad al-Falimbani. First, the author will dig deeper into the biography of Abdul Samad al-Falimbani, as an initial understanding of the context and inspiration of the author in composing the contents of the book. Next, it is necessary to detail the description of *Hidayatus Salikin* so that we can better understand the structure, context, and writing method that underlies the understanding of *Riya'*. Then the focus will shift to the concept of *Riya'* in the life of Muslims, detailing how it is viewed and emphasized in the context of daily Muslim life. Finally, the author will examine specifically Abdul Samad al-Falimbani's views on *Riya'*.

This research aims to make an important contribution to the understanding of the concept of *Riya'* in Islam, by reviewing Abdul Samad al-Falimbani's *Hidayatus Salikin*. The initial goal is to analyze more specifically the biography of Abdul Samad al-Falimbani as a basis for a strong understanding of the motivation and context for writing the book. Furthermore, this research aims to accurately describe the contents of *Hidayatus Salikin*, trace the method of writing, and detail how the concept of *Riya'* is implemented in the daily lives of Muslims. In addition, this research seeks to present Abdul Samad al-Falimbani's unique perspective on *Riya'* as a form of his contribution to thought in Islamic history.

The study of figures' thoughts is not a new thing in the corridor of research, but the concept of *riya* in the perspective of *Hidayatus Salikin* by Abdul Samad al-Falimbani has not been detected until now. There are several previous studies that are quite related to this issue, including 1) Masyrullahshomad's collaborative article with Herayati entitled "The Role of Syaikh Abdus-Samad Al-Palimbani in the History of the Indonesian Nation's Struggle Against the Coloniser in the XVIII Century". Broadly speaking, the research concluded that Syaikh Abdus-Samad Al-Palimbani was a religious figure who contributed to the history of the Indonesian people's struggle against the colonizers [4]. 2) The article by Muhid et al, with the title "Characteristics of Hadith Syarh 'Abd al-Samad al-Falimbani: A Review of Hidayah al-Salikin and Siyar al-Salikin" shows that the pattern of narration applied in both books tends to combine the concept of Sufism with practical matters through definitions and divisions using the *ijmali* method [5]. 3) Thesis by Zawita Afna with the theme "*Riya'* in the Perspective of Imam al-Ghazali (Analytical Descriptive Study of Kitab Ihya' Ulumuddin)" This study with a similar theme provides insight into al-Ghazali's view of the disease of *riya'* and its recovery efforts [4].

Thus, it is hoped that the results of this research can provide deeper insights related to the understanding of *Riya'* in theological and practical perspectives, focusing on the contribution of Abdul Samad al-Falimbani through his work, *Hidayatus Salikin*.

2. Method

This research is a type of library research, namely research that uses literature or library (library research) is a research activity that takes place by collecting information and data with the help of various library materials such as books, notes, or reports on previous research results [6]. The main data of this research is Kitab *Hidayatus Salikin* by Sheikh Abdul Shamad al-Falimbani, publisher of Darussalam Yasin, Banjarbaru, South Kalimantan. In addition, the supporting data of this research uses books and journals that are relevant to the research concerned.

Researchers use qualitative analysis methods, according to Sugiyono qualitative methods are called new methods because they have not been popular for a long time, called post-positivist methods because they are based on the philosophy of post-positivism. This method is also called the artistic method because the research process is more artistic (less structured) and the interpretation method because the research material is more related to the interpretation of data determined in the field [7]. The research was collected using documentation techniques and then described in the form of systematic, coherent, and complete learning outcomes [8]. Furthermore, it was analyzed using content analysis techniques so as to produce an accurate and tested analysis.

3. Results and Discussion

3.1. Biography of Sheikh Abdul Samad al Falimbani

Sheikh Abdul Samad al-Falimbani is a great scholar who came from Palembang, his full name is Abdul Samad bin Abdul Jalil al Jawi al-Falimbani. However, Arabic sources dubbed him Sayyid Abdus Shamad bin Abdurrahman al Jawi. According to Tarikh Salasilah Negeri Kedah, Syaikh Abdul Shamad was born around 1116 AH/1704 AD. In a famous study found regarding his genealogy, it is said that his father was a Sufi scholar in San'a Yemen and had served as grand mufti in Kerajaan Kedah named Abdul Jalil bin Abdul Wahab bin Ahmad Al-Madani. But later married a woman from Palembang, Raden Ranti, the sister of Sultan Mahmud Badaruddin I [9].

Abdul Samad al-Falimbani received his Islamic education from his father, Abdur Rahman bin Abdul Jalil, who was a renowned scholar in Palembang. After his father returned to the country of Kedah and served as mufti, Abdul Samad continued his education under the guidance of his mother. Later, he continued his studies in Kedah and Patani. In Patani, Abdul Samad studied Islamic knowledge in several Islamic boarding schools, including Pondok Bendang Gucil in Kerisik and Pondok Kuala Berkah or Pondok Semala. These pesantrens were popular for their focus on matan memorisation and studies in Sharia, particularly in the Shafi'i school of fiqh. During his stay in Patani, one of the teachers who guided him was Shaykh Abdur Rahman bin Abdul Mubin Pauh Bok [10].

Abdul Samad performed the Hajj with his parents and half-brother, Wan Abdul Qadir. After completing the Hajj, Abdul Samad did not immediately return to Kedah like his half-brother. Instead, he mingled with the Javanese community at a college centred on Nusantara intellectuals such as Muhammad Arsyad Al-Banjari, Abdul Wahab Bugis, Abd Rahman Al-Batawi, and Daud Al-Fatani. His participation in this Nusantara society supported the social and political development of the Nusantara region.

During his time in Arabia, Abdul Samad experienced major changes in his intellect and spirituality. This change was most likely influenced by the role of a respected master, Shaykh Muhammad Al-Sammami Al-Madani, who was also an upholder of the Samaniyah Al-Khalwatiyah Order. After studying with the shaykh for a considerable period of time, Abdul Samad was entrusted with teaching some of the shaykh's students, and he even received a certificate of recognition from the shaykh.

Abdul Samad not only studied in Mecca and Medina, but also continued his education in Egypt and Yemen. After spending five years studying with Sheikh Samman, Abdul Samad still felt the need to improve his understanding in various fields of knowledge. Eventually, he sought further knowledge at al-Azhar in Egypt, focusing on the study of Sufism and philosophy mentored by Sheikh Abdur Rahman bin Abd Aziz Al-Maghribi. In addition to the two great scholars already mentioned, Abdus Shamad also received instruction from a number of other highly respected teachers, such as Muhammad bin Sulaiman Al-Kurdi, Ibrahim Al-Rais, Muhammad Marad, Muhammad Al-Jauhari, Atha'llah bin Mashri, and Ahmad bin Abd Al-Mun'in Al-Damanhuri [10].

Abdul Samad al-Falimbani is a cleric who has many intellectual networks and has succeeded in connecting ulama from the archipelago and the Arabian Peninsula. His role was quite influential in establishing Islam in the archipelago through the formation of his santri cadres and his written works which his santri brought to the archipelago which called for adhering to the Ahlu al-Sunnah wa al-Jama'ah creed, along with the Shafi'i school of thought, and practicing Sunni Sufism according to its teachings. Rasulullah saw [11].

Among Shaykh Abdul Samad's many writings, the most prominent are Hidayat al-salikin fi Suluk Maslak al-Muttaqin and Sair Salikin ila Ibadat Rabb al-Alamin. Both of these books were written by Sheikh Abdul Samad al-Falimban and adapted from a book by Imam al-Ghazal. Hidayat al-salikin fi Suluk Maslak al-Muttaq was edited by Sheikh Abdul Samad al-Falimbani from Bidayat al-hidayah by Imam al-Ghazal. Whereas Sair salikin ila ibadat Rabb al-Alam was edited by Sheikh Abdul Samad al-Falimbani from Lubab ihya ulumu al-din ritten by Imam Al-Ghazali [4].

Abdul Samad al-Falimbani's death year has several versions, based on Tarikh Salasilah Negeri Kedah, he died in 1244 H / 1828 AD. However, from some research, he died shortly after completing Sair al-Salikin in 1203 AH / 1788 AD. They assume that Sair al-Salikin was his last work [12].

3.2. Deskripsi of The Book Hidayatus Salikin

Hidayatus Salikin is a book written by Shaykh Abdul Shamad al-Falimbani in Malay in 1192H/1778 AD. It is identified as an interpretation of Bidayah al-Hidayah which is the work of Imam al-Ghazali. However, al-Falimbani did not limit himself to the task of translation but also reviewed various issues that he considered significant in the book. He presented al-Ghazali's views from other sources while highlighting the system of Sufism. The center of his attention was the method of achieving Sufism's ma'rifah through inner purification and the absorption of worship in accordance with the guidance of Islamic law [13].

In addition to Sufism in the book there are also other fields of Islamic teaching such as aqidah, tawhid, and fiqh. Aspects related to aqidah and tawhid are contained in the initial chapter, while in the field of fiqh are included in the second chapter, and descriptions that can be loaded or grouped in the field of Sufism, especially related to the cleansing of the soul or spirit are dominant descriptions. The author describes all of the above fields from the first chapter to the last chapter, namely the seventh chapter. However, although the author discusses chapters and articles and several sections, one chapter and another are still interconnected.

The method conveyed by the author when considered, the book of *Hidayatus Salikin* encourages readers to practice and apply in everyday life, also in this book a little mention in philosophical discussions and not only explain the laws of sunnah, wajib, haram and makruh [14]. From there we can conclude that the book of *Hidayatus Salikin* is indeed a book of 'amali, not philosophical Sufism, and does not separate fiqh and Sufism, but tries to combine the two in the practical context of everyday life.

The author in this book in interpreting and interpretation makes some additions based on the author's own scientific field from other references cited around 29 books. Some of the writings in this book use Arabic spelling which mentions letters with lines (harokat) only. Rather, it is unlike Modern Malay spelling which mostly hides letters by putting vowels. In addition, the author of this book on several occasions uses the "Classical Malay" language.

Table 1. The writing style and systematics of the *Hidayatus Salikin*

No.	Contents of the Book	Number of Hadiths listed	Page
1	Mukaddimah on Knowledge that benefits	-	5-8
3	The advantages of useful knowledge	4 hadith	9-10
4	The merits of one who seeks knowledge	5 Hadith	11-17
5	On belief and Ahlus Sunnah	-	19-25
6	Acts of obedience and external worship	1 hadith	27-29
7	Manners of relieving oneself	-	30-32
8	Adab taking water for prayer (wudhu)	6 Hadith	33-40
9	Junub bath	-	41
10	The etiquette of tayammum	-	42-43
11	The etiquette of leaving the mosque	3 Hadith	44-45
12	The etiquette of entering the mosque	2 hadith	46-59
13	Manners to do when the sun rises	6 hadith	60-69
14	Manners of preparation before praying	12 hadith	70-86
15	Praying Tasbih and Its Advantages	1 Hadith	87-100
16	Praying Istikharah	2 hadith	101-103
17	Hajat Prayer	2 hadith	104-106
18	Manners of Praying	1 hadith	107-113
19	Adab of the Imam and Ma'mum	2 hadith	114-117
20	The Adab-adab of Friday	24 hadith	118-132
21	The Adab of Fasting	18 hadith	133-143
22	CHAPTER THREE, Declaring all sinful deeds that are unseen	18 hadith	145-174
23	Chapter Four, Abstaining from inner sins	1 hadith	175-176
24	First Article, Declaring to be fond of eating	2 hadith	177-178
25	Second Article, Proclaiming to be fond of multiplying words	2 hadith	179-180
26	Third Article, Expressing anger	3 hadith	181
27	The Fourth Article states that hasad	1 Hadith	182
28	Fifth Article, Declaring poverty and love of wealth	6 hadith	183-186
29	Sixth chapter, Expressing love of splendour	1 hadith	187-188
30	Seventh Article, Declaring the love of the world	8 hadith	189-192
31	Eighth chapter, On pride	3 hadith	193-196
32	Ninth Article, Concerning 'Ujub	1 hadith	197-198
33	Tenth Article, On <i>Riya'</i>	5 hadith	199-214
35	Chapter Five, On all inner obedience	-	215
36	Chapter One, On repentance	1 hadith	216-218
37	Second chapter, Khauf	-	219-220
38	Chapter Three, On zuhud	3 hadith	221-224
39	Fourth Article, About patience	2 hadith	225-228
40	Fifth Article, On Gratitude	2 hadith	229-231
41	Sixth Article, On Sincerity and righteousness	3 hadith	232-235
42	Seventh Article, On Tawakkal	1 hadith	236-242
43	Eighth chapter, On the love of Allah SWT	3 hadith	243-245
44	Ninth chapter, On being content with Allah's judgement	3 hadith	246-250
45	Tenth Chapter, On the <i>Zikrul of Death</i>	5 hadith	251-253
46	Chapter Six: On the virtues of remembrance, its etiquette, and <i>its performance</i> .	-	255
47	Chapter One, On remembrance and its glory	6 hadith	255-272
48	Chapter Two, On the etiquette of dhikr	-	273-276
49	Chapter Three, On the <i>Kaifiat of Dhikr</i>	-	277-278
50	Chapter Seven, On the manners of friendship and <i>mu'asyarah</i>	2 hadith	279-284
51	The chapter on the manners of the pious	1 hadith	285-287
52	The chapter on manners when studying	-	288-289
53	The chapter on manners towards parents	-	290-291
54	The chapter on adab to companions	1 hadith	292-298
55	<i>Khatimah</i>	2 hadith	299-306

The writing style and systematics of the *Hidayatus Salikin* book strongly imitate the writing style of published and printed books of his time, paying little attention to the arrangement, and the discussion is only separated by chapters and chapters [14]. In the preparation of *Hidayatus Salikin*, Shaykh Abdul Shamad al-Falimbani divided it into Muqaddimah, 7 chapters, and ended with a conclusion. This book contains 337 pages.

3.3. The Concept of Riya' in the Order of Islamic Life

If we look closely, the pace of human development tends to lead to material physics. Fulfilling physical needs is a top priority in life [15]. So many people only view material things as a form of orientation in world life. Riya is literally al-riyaa which comes from the verb raa which means to show. *Riya'* is showing an act of worship with the intention of getting attention and praise from others, or the intention of worshipping other than Allah SWT [16]. According to the language, the word riyaa is mutaqaabah from wazan fi'al which means doing a job excessively in order to gain fame. The act of *Riya'* can be done with acts of worship or not. The general language of the meaning of *Riya'*, when there is someone who sees likes, then it greatly encourages his enthusiasm to do good things, but if there is no one who sees then it feels heavy to do the good.

Thus *Riya'* is a job that is carried out not merely expecting the pleasure of Allah SWT, but merely seeking appreciation, appreciation, and fame. This is inseparable from everyday life, because humans have a selfish nature in carrying out various jobs to be seen and heard by humans. From this we can conclude that when humans perform various activities, they do not necessarily act for the sake of divine values, but for their own interests. To achieve sincerity, one must be able to purify the heart and bad traits, even though it is difficult to avoid them expressed in words and actions in daily life [17].

The definition of riya from several scholars or experts is [18]:

1. In the book al-Fathul al-Rabbani by Abdul Qadir Jailani, he explains about someone who does *Riya'*, namely someone with clean clothes but his heart is dirty, good at keeping his ugly nature tight in front of ordinary people, but can show in front of people who have extraordinary privileges. His zuhudan and obedience are only visible from the outside.
2. Abu Jafar said that the act of *Riya'* is wanting to be praised by many people for the good deeds one has done. *Riya'* is a disease of the heart that can incite a person to do righteous deeds and worship. This disease can undermine or destroy the value of a person's charity, even though he has done a lot of worship, but everything will be in vain. Such people will not receive any reward from Allah SWT, nor will they feel the results or fruits of the good they have done in this world or in the hereafter. The root of *Riya'* lies in the love of this world and obedience to the demands of lust.
3. According to Imam al-Ghazali, riya is defined as the pursuit of the dignity of the human heart by showing him things that are essentially good. In another book, Imam al-Ghazali interprets riya as the pursuit of popularity, fame, and status through worship. While in the book Minhaj al-Abidin, al-Ghazali explains the definition of *Riya'* is someone who does something, but tries to benefit the world only through acts of worship. This definition of *Riya'* is also mentioned in the Book of Ihya which is explained by Imam al-Ghazali and has the same meaning. In other words, showing one's goodness, status, and position in the hearts of people through actions other than worship, sometimes through worship.

Based on the explanation of the definition above, it can be concluded that *Riya'* is doing good deeds but only wants to be shown in front of many people so that what he has done gets human attention and praise. As for the kinds of *Riya'* according to M. Quraish Shihab, including *Riya'* in religious matters, where *Riya'* this category also has several categories, namely [2]:

1. The type of *Riya'* that is done through one's physical appearance, such as showing off one's thin body and fair skin so that everyone can see that one has done a lot of acts of worship, or showing one's hair in a dishevelled state so that one can be seen to be so busy in worship that one does not even have time to tidy up one's hair.
2. The *Riya'* of adornment, such as walking with a loud voice, deliberately leaving prostration marks on the face, wearing thick and fine clothing, using woolen cloth, etc.
3. The type of verbal *Riya'* that religious people engage in is by warning, exhorting, preserving the message and the atsar, in order to argue, showing the depth of their faith and their concern for the salaf, and moving their lips to make du'aa' in front of many people.

4. The type of *Riya'* with work, such as the example of a person who lengthens the recitation during prayer, lengthens the movements in prayer.

3.4. *Riya'* Perspective of Sheikh Abdul Samad al Falimbani

According to Syaikh Abdul Samadal-Falimbani In the book of *Hidayatus Salikin* page 199, *riya'* is an act of shirk khafi (hidden shirk) and according to the Ijma' of the scholars, *riya'* is a haram and despicable act. Allah SWT says:

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ، الَّذِينَ هُمْ يُرَاءُونَ

“So it is an accident for those who pray, (i.e.) those who neglect their prayers, and those who do *Riya'*”
 “(Alquran 107:5-6)

In the verse above what is meant by *Riya'* is a person who deliberately expresses his worship in order to be admired by others and look pious, not because of Allah SWT. As quoted by Sheikh Abdul Samad al-Falimbani in his book, *Hidayatus Salikin* page 199, that the Prophet SAW said:

حَدَّثَنَا يُونُسُ، حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ يَعْنِي ابْنَ الْهَادِ، عَنْ عَمْرِو، عَنْ مُحَمَّدِ بْنِ لَبِيدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ أَحْوَفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْعَرُ" قَالُوا: وَمَا الشِّرْكَ الْأَصْعَرُ يَا رَسُولَ اللَّهِ؟ قَالَ: "الرِّيَاءُ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُمْ يَوْمَ الْقِيَامَةِ: إِذَا جُزِيَ النَّاسُ بِأَعْمَالِهِمْ: أَذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ فِي الدُّنْيَا فَأَنْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً

“Yunus told us Laits from Yazid ibn Al Had from 'Amr from Mahmud ibn Labid that the Messenger of Allah (blessings and peace of Allah be upon him) said: "Verily, what I fear most from you is minor shirk." They asked: What is minor shirk, O Messenger of Allah (blessings and peace of Allah be upon him)? The Messenger of Allah (peace and blessings of Allah be upon him) replied: "Riya`, Allah the Almighty says to them on the Day of Judgement when people are rewarded for their deeds: Meet those whom you used to show off in this world and see if you find any reward on their side?" (H.R. Ahmad)

In the book *Hidayatus Salikin* page 200, another saying of the Prophet is mentioned, namely:

لَا يُقْبَلُ اللَّهُ عَمَلًا فِيهِ مِقْدَارُ ذَرَّةٍ مِنْ رِيَاءٍ

“Allah does not accept any practice or action in which there is *Riya'*, even if it is the size of a dharrah seed.”

As for this book, it describes the hadith that discusses who will be included in the jubil hazan, in the words of the Apostle Muhammad SAW said:

حَدَّثَنَا أَبُو كُرَيْبٍ قَالَ: حَدَّثَنِي الْمُحَارِبِيُّ، عَنْ عَمَّارِ بْنِ سَيْفِ الضَّبِّيِّ، عَنْ أَبِي مُعَانِ بْنِ بَصْرِيٍّ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَعَوَّذُوا بِاللَّهِ مِنْ جُبِّ الْحَزْنِ، قَالُوا: يَا رَسُولَ اللَّهِ: وَمَا جُبُّ الْحَزْنِ؟ قَالَ: وَادٍ فِي جَهَنَّمَ تَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ. قُلْنَا: يَا رَسُولَ اللَّهِ وَمَنْ يَدْخُلُهُ؟ قَالَ: الْقَرَاءُونَ الْمُرَاءُونَ بِأَعْمَالِهِمْ

“Abu Kuraib told us: Al Muharibi told me from Ammar ibn Saif Adl Dlabiyy from Abu Mu'an Al Bashri from Ibn Sirin from Abu Hurairah who said: The Messenger of Allah (peace and blessings be upon him) said: "Seek refuge with Allah from Jubbil hazan." The Companions asked: "What is Jubbil Hazan, O Messenger of Allah?" He replied: "A valley in Hellfire, from which Hellfire itself seeks refuge a hundred times a day." We asked: "And who will enter it?" he replied: "The readers of the Qur'an who flaunt their deeds" (HR. Tirmidzi)

The hadiths above explain that *Riya'* is a forbidden act. Imam al-Ghazali said, "The essence of *Riya'* is expecting praise from the hearts of others by doing worship and doing good deeds. He does so in order to be praised, magnified, considered a pious person and so on. Such an act is haraam and is a major sin."

Shaykh Abdul Samad al-Falimbani said: "You should know that there are some people who perform acts of worship for the sake of *riya*, i.e., just to make up for their acts of worship because they want to be appreciated by people, or because they get money, or because they get luxuries, or because they get something else. So that cancels the reward of their worship. And there are times when, at the same time, their acts of worship and their acts of *Riya'* are combined, and their acts of worship are not rewarded, because their acts of worship nullify the evil, but their *Riya'* nullifies the reward of their acts of worship." Imam al-Ghazali said: "I hope that the reward of his acts of worship will not be lost, and that the validity of his acts of worship will be rewarded, but that the reward of his *Riya'* will be punished, or that the reward of his acts of worship will be reduced by his *Riya'*"

From this explanation, it can be understood that if someone worships with the pure intention of Allah SWT, not because of *Riya'*, he will get a reward even though afterwards he will get praise from others. But if the purpose of worship is because of *Riya'* then it will get a sin or at least the reward is reduced just for the *Riya'nya*. As the prophet SAW said:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو الرَّبِيعِ، وَأَبُو كَامِلٍ فَضَيْلُ بْنُ حُسَيْنٍ - وَاللَّفْظُ لِيَحْيَى، قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي دَرٍّ، قَالَ: قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ، وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: «تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ»

"Yahya ibn Yahya At Tamimi and Abu Ar Rabi' and Abu Kamil Fudhail ibn Husain narrated to us, and this narration belongs to Yahya. Yahya said: He told us. Others said: Hammad bin Zayd told us from Abu 'Imran Al Jauni from 'Abdullah bin Ash Shamit from Abu Dhar who said: The Messenger of Allah (blessings and peace of Allah be upon him) was asked: 'What do you think of a man who does good deeds and people praise him?' He replied: "That is the good news that is hastened for the believer" (HR. Muslim)

In *Hidayatus Salikin* page 201-209, Shaykh Abdul Samad al-Falimbani relates a hadith narrated by Ibn Mubarak with a chain of transmission from a man that he said to Mu'adz bin Jabal r.a: "O Mu'adz! Tell me the hadith that you heard from the Messenger of Allah. Then Mu'adz cried, then stopped and narrated it:

... قَالَ: تَأْتِي الْحَفْظَةُ بِعَمَلٍ صَالِحٍ مِنْ أَعْمَالِ الْعَبْدِ فَتُرَكِّي وَتُكَبِّرُهُ حَتَّى تَبْلُغَ بِهِ إِلَى السَّمَاءِ الثَّانِيَةِ، فَيَقُولُ لَهُمُ الْمَلَكُ الْمُؤَكَّلُ بِهَا: فُقُؤَا وَاضْرِبُوا بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ، إِنَّهُ أَرَادَ بِعَمَلِهِ عَرَضَ الدُّنْيَا، أَمَرَنِي رَبِّي أَنْ لَا أَدَعَ عَمَلَهُ يُجَاوِزُنِي إِلَى غَيْرِي، إِنَّهُ كَانَ يَفْتَخِرُ عَلَى النَّاسِ فِي مَجَالِسِهِمْ أَنَا مَلِكُ الْفَخْرِ. قَالَ: وَتَصْعَدُ الْحَفْظَةُ بِعَمَلِ الْعَبْدِ، يَبْتَهِجُ نُورًا مِنْ صَدَقَةٍ وَصَلَاةٍ وَصِيَامٍ قَدْ أَعْجَبَ الْحَفْظَةَ فَيَجَاوِزُونَ بِهِ إِلَى السَّمَاءِ الثَّلَاثَةِ فَيَقُولُ لَهُمُ الْمَلَكُ الْمُؤَكَّلُ: فُقُؤَا وَاضْرِبُوا بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ، أَنَا مَلِكُ الْكِبَرِ، أَمَرَنِي رَبِّي أَنْ لَا أَدَعَ عَمَلَهُ يُجَاوِزُنِي إِلَى غَيْرِي، إِنَّهُ كَانَ يَتَكَبَّرُ عَلَى النَّاسِ فِي مَجَالِسِهِمْ

"... The Prophet (SAW) said: "So the angels of Hafazah came with a good deed from the deeds of the servants, and they placed it before them and enlarged it so that it reached the second heaven. The angel in charge of that heaven said to them: "Stop and strike the face of the owner of this charity, for he intends with his charity to show off in the world. My Lord commanded that I should not let his charity pass me by to be given to another, for he always boasts before men that I am an angel of pride." He

continued: "The angelic guardians then ascended with my charity, radiating light from almsgiving, prayer, and fasting that impressed the angelic guardians. They surpassed the third heaven with these deeds, and the angel in charge of that heaven said to them: "Go ahead and strike the face of the owner of this charity. I am an arrogant angel. My Lord commanded that I should not let his deeds pass me by to be given to another, for he always boasts before men in their assemblies..." (HR. Ibn Mubarak)

Based on the above hadith, all believers should do everything in this world solely for the sake of Allah SWT. They are just small servants and have no power compared to Him. It is important to further enhance their humble attitude and realise that this life is only temporary. Furthermore, they should try their best to earn rewards from Allah SWT by obeying all His commands and staying away from His prohibitions. All actions should be carried out with sincere intentions for the sake of Allah, without seeking praise or appreciation from others. Prayers should be performed with full *khushu'*, remembrance of Allah, learning should be done to understand the essence of life and to glorify the greatness of Allah [19]. Even in work, the intention should be to worship Allah alone, and when performing any action, it should be based on sincerity for the sake of Allah alone.

In the book *Hidayatus salikin* Sheikh Abdul Samad al-Falimbani page 211, quoting the words of Imam al-Ghazali, "Therefore, O lovers of knowledge, reflect on the information mentioned in this hadith. You should know that the main cause of the disease of the heart, the bad qualities in the heart, is the pursuit of knowledge with the sole intention of seeking pride and position in this world. An ignorant person would not be affected by these qualities because he has nothing to be proud of. However, this disease mostly lodges in the hearts of those who have just learnt *fiqh*, most of whom have the characteristics of the defilement mentioned in the fourth chapter. Those who seek knowledge not for the sake of the Hereafter, but only for the sake of this world, *kibir*, *riya'*, *hasud*, and *ujub*, such people are headed for destruction."

From Imam al-Ghazali's statement, it can be understood that in this era many people study as high as possible solely to get titles and positions and not because of Allah SWT. Studying knowledge should be intended to see the greatness of Allah and practice it only for Allah alone. People who are knowledgeable will always feel stupid and will continue to learn. Because the essence of knowledge in this world is unlimited, the more it is learnt, the more dissatisfaction with the knowledge it has will grow [20].

4. Conclusion

Sheikh Abdul Samad al Falimbani, a prominent scholar from Palembang, has made a remarkable mark on Islamic history. Born around 1116 AH/1704 AD, he received his Islamic education from his father and pursued the study of Shafi'i *fiqh* in Kedah and Patani. His life's journey illustrates his outstanding contributions especially in the realms of Sufism and philosophy. By the time Abdul Samad completed his Hajj journey with his family, he joined the Nusantara community to support the social and political development of the region. His spiritual experiences deepened during his studies in Arabia particularly with Shaykh Muhammad Al-Sammami Al-Madani, the founder of the Samaniyah Al-Khalwatiyah Order. His works, such as "*Hidayat as-salikin fi suluk maslak al-muttaqin*" and "*Sair salikin ila ibadat Rabb al-Alamin*," reflect a deep understanding of Sufism and inner purification. Opinions differ on the date of shaykh Abdul Samad's death, but research suggests it may have been 1203 AH/1788 CE after completing his last work "*Sair al-Salikin*".

In the context of Islam, Sheikh Abdul Samad raised the issue of *Riya'* and emphasised that performing acts of worship to gain praise is a form of hidden shirk. His thoughts are in line with the scholars' consensus that *Riya'* is a forbidden and despicable act. *Hidayatus Salikin* presents the view that pure intention in worship brings rewards, while *Riya'* can reduce or even eliminate these rewards. With his phenomenal contribution, Sheikh Abdul Samad al Falimbani provides a valuable legacy in Islamic literature and inspires Muslims to practice religion with sincere intentions and avoid heart diseases such as *Riya'* according to the teachings of the Qur'an and hadith.

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