



Synergy of Fiqh and Sufism from the Perspective of Abu Bakr al-Dimyati in the Book *Kifayah al-Atqiya' wa Minhaj al-Asfiya'*

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ABSTRACT

Fiqh and Sufism are two branches of religious science with different orientations. Fiqh and Sufism have experienced a dichotomy because Sufism is oriented towards esoteric issues, while fiqh is oriented towards exoteric issues. Therefore, this study examines the synergy of fiqh and Sufism from the perspective of Abu Bakar al-Dimyati in his book entitled Kifayah al-Atqiya' wa Minhaj al-Asfiya'. This book contains a discussion of the morality of Sufis in taking the path to get closer to Allah SWT. So this study aims to analyze the synergy of Fiqh and Sufism Perspective of Abu Bakar al-Dimyati in the Book of Kifayah al-Atqiya' wa Minhaj al-Asfiya'. This type of research is library research, with a qualitative approach. The data was collected using documentation techniques, then analyzed using content analysis techniques. The main data source of this research is the book of Kifayah al-Atqiya' wa Minhaj al-Asfiya' with secondary data sources of relevant books and articles. The results showed the need for synergy of fiqh and Sufism. Fiqh as one of the sciences that contains learning of Islamic law is the initial step of a servant's journey in getting closer to Allah Swt which is the scope of Sufism. So that fiqh and Sufism cannot be separated, in fact they must be synergized with each other by every Muslim who seeks to get closer to Allah SWT. This research is expected to be able to broaden the insight of Muslims in exploring their role as servants and caliphs by adhering to sharia and Sufi morals.

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INTRODUCTION

Knowledge has a very important position in human life. Knowledge in terms of whether it is obligatory or not to be studied according to al-Ghazali as quoted by Abuddin Nata is of two types, namely *fardu 'ain knowledge* and *fardu kifa yah knowledge*. *Fardu 'ain knowledge* includes religious knowledge and its branches. The knowledge that is *fard'u kifayah* to be studied is all kinds of general knowledge, such as medicine, mathematics, and many more (Nata, 2022). Religious knowledge must be studied based on the hadith of the Prophet Muhammad SAW:

May Allah bless him and give him peace and blessings

“Seeking (religious) knowledge is an obligation for every Muslim” (Ibn Majah, nd)

Seeking knowledge is important because with knowledge a person can obtain a noble degree. As Allah SWT says in QS. al-Mujjadi verse 11:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ

“Allah will raise those who believe among you and those who are given knowledge by degrees.” (Ministry of Religion of the Republic of Indonesia, 2013)

Fiqh and Sufism are branches of religious knowledge. Fiqh is the science of *sharia law* which is '*amaliyyah* ', while Sufism is self-awareness that leads to sincere deeds, distancing oneself from worldly life in order to get closer to Allah SWT (Jamaludin & Rahayu, 2019) . If fiqh talks about visible *amaliyyah* , then Sufism talks about its inner aspects. Therefore, in the history of the development of science, fiqh and Sufism often experience a dichotomy.

Fiqh and Sufism have experienced great conflict with the emergence of Sufism concepts which are considered to be in conflict with the teachings of Islamic faith, such as *al-ittihad* and *al-hulul* . Even a Sufi named al-Hallaj was killed . Since the case of al-Hallaj , the *antagonistic relationship* between fiqh and tasawuf has continued (Febrian et al., 2023) . The dichotomy between fiqh and tasawuf is because tasawuf is oriented towards esoteric issues, while fiqh is oriented towards exoteric issues. Fiqh is taken from " *islam* " which is oriented towards *amaliyyah lahiriyyah* , and tasawuf comes from " *ihsan* " which is oriented towards issues of appreciation. With this difference in orientation, there are often differences of opinion between fiqh and tasawuf (Hosen et al., 2022) .

Several studies have examined the relationship between fiqh and Sufism. For example, Fitrotul Muzayanah's research on the integration of Sufism and the sharia of Abdul Qadir al-Jailani concluded that the concept of Sufism and the sharia of al-Jailani's perspective is able to combine sharia and Sufism in a practical and applicable way. Sharia is an absolute requirement for achieving happiness in this world and the hereafter as well as closeness to Allah SWT (Muzayanah, 2021) . Abrar in his research concluded that fiqh and Sufism strengthen each other in the search for perfection and the value of worship for the sake of Allah SWT alone (Abrar, 2016) . There has been no research that examines the synergy of fiqh and Sufism from the perspective of Abu Bakr al-Dimyati in the book *Kifayah al-Atqiya' wa Minhaj al-Asfiya'* .

From this background, the researcher wants to study the synergy of fiqh and tasawuf from the perspective of Abu Bakar al-Dimyati in the book *Kifayah al-Atqiya' wa Minhaj al-Asfiya'* . This study will discuss the profile and book of *Kifayah al-Atqiya'* , the concept of fiqh and tasawuf in Islam, and the synergy of fiqh and tasawuf from the perspective of Abu Bakar al-Dimyati. Abu Bakar al-Dimyati in the book *Kifayah al-Atqiya' wa Minhaj al-Asfiya'* . This study is expected to provide a new perspective on the synergy of fiqh and tasawuf. So that the dichotomy that occurs in the fields of Islamic science can be resolved and does not have the potential to hinder the development of Islamic education.

METHODS

This type of research is library research, namely research that examines a problem through the method of collecting library data, reading, recording, and processing research materials holistically (Saputra et al., 2023) . The research uses a qualitative approach which according to Bodgan and Taylor as quoted by Wayan Suwendra is a research procedure that produces descriptive data in the form of written words from people or observable behavior (Suwendra, 2018) . In accordance with the type of research, data is collected through documentation techniques, namely collecting data in the form of notes, transcripts, books, letters, and various written documents (Ulfatin, 2015) . In this study, the primary source of research is the book *Kifayah al-Atqiya' wa Minhaj al-Asfiya'* , which is then supported by

secondary data in the form of *e-books* and articles. The data that has been collected is analyzed using content analysis techniques, namely the technique of making conclusions by identifying characteristics in the text objectively and systematically (Hartono, 2018) .

RESULTS AND DISCUSSION

Abu Bakar bin Muhammad Syata al- Dimyati was a famous teacher at the al- Haram Mosque in Mecca and a student of Sayyid Ahmad Zaini Dahlan. Abu Bakar was born in 1266H/1849M and died in 1310H/1892M. When he was three months old, his father, Muhammad Zainal Abidin, died. So he did not know his father directly (Syarif, 2020) . Abu Bakar came from the Syata family, which is the name of a district in the city of Dimyat which is known as the residence of the sayyids and descendants of the Prophet Muhammad, as well as an area that produced many scholars in its time (Setiawan, 2023) .

Abu Bakar bin Muhammad Syata al- Dimyati was the teacher of Muhammad Mahfuz al-Tarmasi. Al-Tarmasi received the hadith *tulatiyyat* discussed in the book al-Minhah al-Khairiyyah from Abu Bakar (Azizah & Istianah, 2022) . From here it is known that Abu Bakar al- Dimyati also mastered the field of hadith. Abu Bakar also mastered the fields of fiqh and usul fiqh. The works that he successfully wrote include *I'anat al-Talibin* , *Kifayah al-Atqiya' wa Minhaj al-Ashfiya'* , and *al-Durar al-Bahiyyah fi ma Yalzim al-Mukallafu min 'Ulum al-Syar'iyyah* (Setiawan, 2023) .

The book *Kifayah al-Atqiya' wa Minhaj al-Ashfiya'* is a *sharah* of *Manzumah Hidayat al-Adhkiya'* by Zainuddin bin 'Ali al-Ma'bari al-Malibari . *Sharah* is a form of effort to find meaning textually (Muhtador, 2018) . Zainuddin al-Malibari is a scholar who was born in Malabar Pakistan, South India. His father and grandfather were also scholars, so since childhood, Zainuddin al-Malibari was educated in a religious family (Habib & Hambali, 2019) . Other works of Zainuddin are the books *Fath al-Mu'in* , *Irsyad al-Ibad ila Sabil al-Rasyad* , and *Tuhfat al-Mujtahidin* . In addition to the book *Kifayah al-Atqiya'* , the book *Fath al-Mu'in* was also explained again by Abu Bakr al- Dimyati in the book *Hashiyah I'anat al-Talibin* (Ali Buto Siregar et al., 2022) .

Abu Bakar al- Dimyati in compiling the book *Kifayah al-Atqiya'* was guided by the statements of previous scholars who were pious and makrifat. Abu Bakr al- Dimyat}i admitted that this book is not free from errors or mistakes. Therefore, he hopes that readers who study this book in depth can provide suggestions if they find shortcomings and understand them. This book was written with the hope of following the path of the saints as in *the maqalah* he quoted:

فَتَسَبَّهُوا إِن لَّمْ تَكُونُوا مِثْلَهُمْ

“Imitate the lovers of Allah SWT if you cannot be like them. Indeed, imitating the lovers of Allah SWT is good fortune.”

The book *Kifayah al-Atqiya'* does not classify its discussion into several discussion titles with a large scope as in *Manzumah Hidayat al-Adhkiya'* . This book classifies the discussion of one to several *nazam* and its elaboration into narrower topics. For example, the topic *Matlab fi al-Hamdalah* (the purpose of reciting hamdalah) discusses one *nazam* . This book contains 117 discussion topics that begin with a discussion of the reading of the basmalah and end with a discussion of *munajat* and prayers (Al-Dimyati, nd) .

The Concept of Fiqh and Sufism in Islam

Fiqh etymologically means understanding, knowing, and implementing. This meaning can be understood from the word of Allah SWT in QS. Hud verse 91 (Rahman, 2021) :

وَأِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بَعِزٌّ

They said, "O Syuaib! We don't **understand much** of what you are saying, but in reality we see you as the weakest among us. If it weren't for your family, we would have stoned you, even though you are not an influential person in our circle." (Ministry of Religion of the Republic of Indonesia, 2013)

Ali Mas'ud and Zaki Fuad define fiqh as an external (*exoteric*) science that discusses matters of worship, the laws of actions that should be carried out by a Muslim (Masud & Fuad, 2018) . Firman Mansir and Halim Purnomo define fiqh as a science that discusses the laws of Islamic law that have been established by Allah SWT (Mansir & Purnomo, 2020) . Fitrotul Muzayanah mentions the similarity in substance between the terms sharia and fiqh. Both mean legal rules and norms that provide direction and purpose so that human worship, devotion and submission to Allah SWT are in accordance with the teachings of the Qur'an and Sunnah (Muzayanah, 2021) . Febri Rudiantara and colleagues state that sharia in the technical sense is fiqh which talks about aspects of worship and mu'amalah (Rudiantara et al., 2022) .

Syamsul Arifin and Sari Narulita quoted from Amir Syarifudin that fiqh is the science of applied sharia law based on detailed evidence. Fiqh can also be interpreted as a collection of applied sharia laws concluded from evidence (Arifin & Narulita, 2013) . Fiqh is a category of practical science according to al-Ghazali as quoted by St. Noer Farida. He categorizes the science that can lead humans to happiness in the afterlife into two, namely ' *mu'amalah science* (practical sciences) and ' *ilmu mukashafah* (spiritual sciences) (Laila, 2016) . (Laila, 2016) From various opinions regarding the concept of fiqh, fiqh can be considered as a science that studies sharia and as another term for sharia itself. This study emphasizes the first concept, namely fiqh as a science that studies sharia. So that fiqh is closely related to the practice of sharia for Muslims.

Moving on to the discussion of Sufism, this term comes from the words *tasawwafa* , *yatasawwafu* , *tasawwufan* . Samsul Munir Amin explains five opinions regarding the origin of the term tasawuf. First, it is taken from *ahlu al-suffah*, namely the companions who lived in the mosque's verandas and devoted their lives to worshipping Allah SWT. Second, it comes from the word *safa* which means clean or holy. Third, it comes from the word *saff* which is attributed to people who pray in the front row (*saff*). Fourth, comes from the Greek, *shopos* which means wisdom. Fifth, comes from the word *suf* which means woolen cloth. At that time the woolen cloth used was rough, so it symbolized simplicity. Of the five opinions, the most widely agreed upon is the last one, because Sufism symbolizes simplicity (Amin, 2022) .

Regarding the terminology of Sufism, quite a lot of experts have expressed opinions. According to al-Junaid as quoted by Didin Komarudin, Sufism is cleansing the heart from anything that disturbs a creature's feelings, striving to leave behind the influence of instinct, extinguishing human weakness, staying away from the call of lust, approaching the pure spiritual nature, relying on real knowledge, spreading advice to everyone, upholding promises with Allah SWT, and following the example of the Prophet in the Shari'a (Komarudin, 2019) .

al-Ghazali's opinion regarding the meaning of Sufism, namely sincerity to Allah and good relations between fellow human beings. This meaning contains two elements. First, the relationship between humans and God and fellow human beings. Second, this relationship is based on morality. Sufism in al-Ghazali's perspective bridges sharia and Sufism by making Sufism the spirit of sharia (Fasya, 2022) . Ali Mas'ud and Zaki Fuad define Sufism as a system of earnest practice (*riyadah* and *mujahadah*) to cleanse, elevate, and deepen spirituality in order to get closer to Allah SWT, so that concentration is only focused on Allah SWT (Masud & Fuad, 2018) . Muhammad Taufiq Firdaus explained the concept of Sufism according to Ibn 'Athallah. He views the concept of Sufism as *riyadah al-qulub* and moral development (Firdaus, 2021) .

Muzayanah presents the explanation of the meaning of Sufism according to Abdul Qadir al-Jailani . According to al-Jailani , the meaning of Sufism can be explained from the letters in it, namely *ta'* , *sad* , *waw* , and *fa'* . *Ta'* represents the word *taubah* which includes external repentance and internal repentance. External repentance by adjusting words and deeds with obedience to Allah SWT, internal repentance by purifying the heart from reprehensible traits. *Sad* represents the word *safa* which includes *safaqulub* and *safa al-sirr* . *Safa al-Qulub* means cleansing the heart from dirty human nature, *safa al-sirr* means loving Allah SWT and staying away from other than Him. *Waw* represents the word *wilayah* which means the purity and silence of the soul of the lover of Allah SWT. *Fa'* represents the word *mortal* in the greatness of Allah SWT, which means emptying and erasing all human characteristics by declaring the eternity of Allah SWT's attributes (Muzayanah, 2021) . (Muzayanah, 2021)

When someone reaches the peak of Sufism, he will receive '*ilmu mukashafah knowledge* from Allah SWT. This knowledge can only be achieved by people whose souls are ready to receive it through purification of the soul (Laila, 2016) . Purification of the soul itself is the mission of the Sufi movement, so that many Sufi experts who have reached the peak of Sufism receive '*ilmu mukashafah knowledge* from Allah SWT. According to Achmad Munib, Sufism is a branch of Islamic religious knowledge that emphasizes the spiritual and religious aspects of a person (Munib, 2023) . This is the only definition that researchers have found that interprets Sufism as science. From various opinions regarding the definition of Sufism, it can be concluded that Sufism is the process of cleansing the heart from despicable traits and filling it with sincerity to Allah SWT. In short, Sufism is the development of morals in purifying oneself. The term Sufism in this study refers to the understanding of Sufism as science.

In historical records, *the mutafaqqih* and Sufi circles often experienced disputes. The triggering factor for the disputes that occurred between the Sufi and *mutafaqqih circles* was their views on religion (sharia) and fiqh. *Mutafaqqih* focused on practicing sharia, while Sufis focused on developing the inner self to continue to remember and feel the pleasure of Allah SWT (Febrian et al., 2023) . However, not all Sufi and *mutafaqqih experts* believe in the dichotomy of fiqh and tasawuf. For example, Said Nursi's view of tasawuf as quoted by Muhammad Faiz in his research. Said Nursi considers tasawuf and tarekat as *wasilah* or intermediary, not as the final destination of the Sufi journey. According to him, carrying out obligatory worship with pure obedience to Allah SWT is more important than the practice of dhikr of a particular order. However, Said Nursi also acknowledged the importance of the order in increasing the spirituality of the people, so that it has a positive impact on social life. In this view, it can be seen that fiqh and Sufism actually go hand in hand (Faiz, 2020) . Al-Ghazali also did not separate fiqh and Sufism. He believed that fiqh (practical science) is important to achieve '*ilmu mukashafah* which someone can get when they reach the peak of Sufism (Laila, 2016) .

Synergy of Fiqh and Sufism from the Perspective of Abu Bakr al-Dimyati in the Book *Kifayah al-Atqiya' wa Minhaj al-As}fiya'*

Abu Bakar al-Dimyati touched on the issue of sharia in three discussion topics. First, regarding the path to the afterlife. Second, regarding the concept of sharia. Third, regarding the will to study sharia knowledge.

وَحَقِيقَةٌ فَاسْمَعْ لَهَا مَا مَثَّلَا

The path to the afterlife is sharia, tarekat, and essence. So listen to the following parable!

كَالْبَحْرِ ثُمَّ حَقِيقَةٌ دُرٌّ غَالِيَةٌ فَتَشْرِيعَةٌ كَسَفِينَةٍ وَطَرِيقَةٌ

Shari'a is like a boat, tarekat is like an ocean, then reality is like an expensive jewel.

Al -Dimiyati explained that the path or way to the afterlife is sharia, tarekat, and reality without missing any of them. Reality without sharia is *batilah* or wrong. Likewise, the law without essence is *'atilah* or empty. Al-Dimyati gave an example of the first phenomenon with a person who when ordered to pray, instead said "I don't need to pray because lucky people will be lucky forever, if I am lucky, I will enter heaven even though I don't pray, if I am not lucky, then I will enter hell even though I pray." An example of the second phenomenon is a person who worships for heaven and says "if not for my worship, I would not enter heaven."

Sharia is all the commands and prohibitions of Allah SWT. Tarekat is the implementation of sharia. Then the essence is to see the *inner aspect* of everything and believe that deeds are from Allah SWT. Al-Dimyati tries to explain the relationship between sharia and essence through QS. Al-Fatihah verse 5. *إِيَّاكَ نَعْبُدُ* indicates the deeds of the servant which are the realm of sharia. *وَإِيَّاكَ نَسْتَعِينُ* indicates the realm of essence, namely a servant does not have the power and strength to do good deeds, because all deeds can happen with the help of Allah SWT. So everyone is obliged to carry out the commands of Allah SWT and avoid His prohibitions without thinking that his actions will save him and enter him into heaven.

Regarding the relationship between sharia and reality, al -Dimyati quoted the words of several figures. Quoted from Hasan al-Basri , he said:

may Allah bless him and give him peace and blessings God bless you

"The true science is not expecting rewards from charity, not abandoning charity"

A l-Dimyati also quoted the words of Ali bin T{alib about two people's points of view regarding good deeds:

مَنْ ظَنَّ أَنَّهُ بِدُونِ الْجُحْدِ فَهُوَ مُتَمَنٍّ وَمَنْ ظَنَّ أَنَّهُ يَبْدُلُ الْجَمِّ بِصِلٍ

"Whoever thinks that he can enter heaven without effort is a delusional person. Whoever thinks that he can enter heaven by exerting effort is a person whose efforts are in vain."

Al -Dimiyati also told the story of a person from the Bani Israel who had worshipped Allah SWT for 70 years. The person asked Allah SWT to be gathered with the angels in heaven. Allah sent an angel to tell him that he did not have the right to enter heaven. The person said, "We (humans) were created to worship, so it is fitting for us to worship Allah SWT". Because of his steadfastness, Allah SWT forgave all his sins during his life (Al-Dimyati, nd) .

Muhammad Basyrul Muvid quoted the view of Kiai Shaleh Darat that sharia, tarekat, and hakikat must be synergized. To achieve *maqam* highest alias hakikat, a Muslim must first study the sharia and tarekat (Muvid, 2020) . Haydar Al-Amuli also stated something similar, hakikat which is the last level cannot be achieved without going through the middle level (tarekat). Likewise, tarekat can only be achieved by going through the first level (*sharia*) (Al-Amuli, 2008) . Sharia, tarekat, and hakikat cannot be separated from each other. Fiqh is a branch of science that studies sharia related to worship and mu'amalah. While tarekat and hakikat are in the realm of Sufism. It can be understood that fiqh and tasawuf cannot be separated by a Muslim who wants to reach the highest *maqam* as a servant.

فَتَشْرِيعَةٌ أَخَذَ بِدِينِ الْخَالِمِ # وَقِيَامُهُ بِالْأَمْرِ وَالنَّهْيِ انْجَلَا

Sharia implements the religion of God Who Created, and carries out clear commands and prohibitions.

وَطَرِيقَةٌ أَخَذَ بِأَخْوَطِ كَالْوَرَعِ # وَعَزِيمَةٌ كَرِيضَةٍ مَتَبَيَّلَا

The Tariqah exercised prudence like *wara'* , and sincerity like *riyadah* .

وَحَقِيقَةُ لَوْصُولِهِ لِلْمَقْصَدِ # وَمُشَاهَدَةُ نُورِ النَّجْوَى بِإِنْجَالِي

The essence of arriving at the goal, and seeing the light of a perfectly open heart.

Sharia is embracing and practicing the religion of Allah SWT, carrying out commands and avoiding his prohibitions. Al -Dimiyati quotes the words of Ali bin al-Haini that the Shari'a is what is required (*taklif*) and the essence is what produces wisdom. Then the tarekat is to be careful in all deeds and not take *rukhsah* , for example the attitude of *wara'* . Then the essence is a person's attainment of knowledge of Allah SWT and witnessing *tajalli* (the light of the heart). People who have reached the essence can gain unseen knowledge, aka *kashaf* (Al-Dimyati, nd) . In line with the explanation of a l-Dimyati , al-Qusyairi as quoted by Abrar M. Dawud Faza interprets the Shari'a as commands that must be carried out in worship. Meanwhile, essence is a testimony to the presence of the divine role in every aspect of life (Faza, 2022) .

مَنْ رَامَ ذُرّاً لِلسَّيْفِيَّةِ يَرْكَبُ # وَيَغُوصُ بَحْراً

Whoever wants a jewel, then he must board a boat and dive into the sea. Only then can he get the jewel.

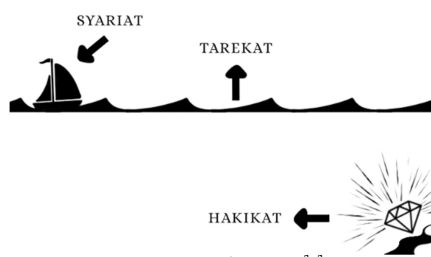
فِعْلٌ شَرِيعَةٌ لَنْ تَحْصُلَا

Likewise, tarekat and hakikat, without implementing the sharia cannot be achieved.

Al -Dimyaati continued his explanation of the analogy of sharia, tarekat, and hakikat. He emphasized that sharia which is likened to a boat must be implemented and internalized in a servant who wants to reach the realm of hakikat which is likened to a jewel. The second stage is to internalize the teachings of tarekat which is likened to an ocean. A boat will not be able to sail through the ocean. While the jewel buried in the deepest sea cannot be reached except with the existence of a boat and the ocean itself. This logical analogy provides the conclusion that sharia, tarekat, and hakikat are interconnected and their implementation must be orderly or sequential (Al-Dimyati, nd) . This is in line with the views of Nawawi al-Bantani who is a Nusantara scholar and Imam al-Ghazali who is a famous Muslim scholar from the Middle East. As conveyed by Firdaus, these two figures are of the view that sharia, tarekat, and hakikat must be synergistic (Firdaus, 2018) .

The following is an illustration of the position of sharia, tarekat, and hakikat:

Figure 1. Illustration of Sharia, Tariqah and Essence



فَتَعْلَمَنَّ عِلْماً يُصَحِّحُ طَاعَةَ # وَعَقِيدَةَ وَمَرْكَبِي الْقَلْبِ أَصْقَالَا

Learn knowledge that improves obedience and faith, as well as knowledge that purifies the heart until it becomes bright.

هَذِي الثَّلَاثَةُ فَرَضٌ عَيْنٍ فَاعْرِفَنَّ # وَاعْمَلْ بِهَا تَحْصُلْ نَجَاةً وَاعْتَبَلَا

These three sciences are *fardu 'ain* , so know them and practice them, you will surely get salvation and glory.

To gain the pleasure of Allah SWT, it is obligatory for everyone to seek knowledge that can improve obedience and worship. For example, knowledge about ablution, prayer, fasting, zakat, hajj, and mu'amalah that is in accordance with the teachings of sharia (Al-Dimyati, nd) . Thus, the knowledge in question is the science of fiqh. As explained by Syafaul Mudawan, the scope of fiqh is divided into two, namely fiqh of worship and fiqh of mu'amalah. The provisions for implementing ablution, prayer, fasting, and other worship are

in the scope of fiqh of worship. While the provisions of mu'amalah are included in the scope of fiqh mu'amalah (Mudawam, 2012) .

Apart from knowledge related to worship, humans are also obliged to study knowledge that improves intentions in accordance with the school of thought. *Alhlu al-Sunnah wa al-Jama'ah* to be safe from wrong intentions. Humans are also required to learn knowledge that cleanses the heart from bad morals. The second knowledge refers to the knowledge of monotheism and the third knowledge refers to the knowledge of morals. Al -Dimiyati emphasized that the three knowledges mentioned are mandatory for every individual to learn. All three are important sharia knowledge to learn and implement in life (Al-Dimyati, nd) .

Sufism is a branch of moral science that specifically discusses morals to get closer to Allah SWT (Azizah & Istianah, 2022) . So the discussion of the journey to get closer to Allah SWT which includes three realms (sharia, tarekat, and hakikat) to be taken, is included in the scope of the moral science of Sufism. The last two *nazam* that the author mentioned show that fiqh which is the science of sharia and tasawuf which is the science of morals need to be synergized in the life of every Muslim. This is a clear statement in the book *Kifayah al-Atqiya'* that there must be synergy between fiqh and tasawuf.

Based on the explanation of al-Dimyati in the book *Kifayah al-Atqiya' wa Minhaj al-Asfiya'* , fiqh and tasawuf are proven to have a close relationship and need to be synergized in their practice. Although in the study of the history of the development of science, fiqh has experienced conflict with tasawuf, in fact the majority of Sufi experts do not separate the two. Including al -Dimiyati in the book *Kifayah al-Atqiya'* , emphasizing the synergy between sharia, tarekat, and hakikat. Fiqh is one of the branches of science that studies Islamic law. While tasawuf is a branch of moral science that discusses the journey that needs to be taken by someone to reach the highest *maqam* as a servant (hakikat). Fiqh is one of the initial steps towards hakikat which is the ultimate goal of tasawuf. So fiqh and tasawuf cannot be separated, in fact must be synergized with each other by every Muslim who seeks to get closer to Allah SWT.

CONCLUSION

Fiqh is a science that studies applicable sharia (worship and mu'amalah). While Sufism is a branch of moral science that discusses the journey that must be taken by someone to reach the highest *station* as a servant. Al-Dimyati in the book *Kifayah al-Atqiya' wa Minhaj al-Asfiya'* emphasizes the close relationship between sharia, tarekat, and hakikat. He also mentions the necessity for everyone to study the science of sharia, tauhid, and morals. Fiqh, which is one of the sciences that contains the study of Islamic sharia, is the initial foothold of a servant's journey in getting closer to Allah SWT which is the scope of the science of Sufism. So that fiqh and Sufism cannot be separated, in fact must be synergized with each other by every Muslim who seeks to get closer to Allah SWT. This is what al-Dimyati proposed in the book *Kifayah al-Atqiya'* to people who are on the path to happiness in the hereafter. Thus, it is expected that this research can broaden the insight of Muslims in exploring their role as servants and caliphs on earth who adhere to the sharia and have Sufi morals. From this research, it is also expected that there will no longer be a dichotomy between fiqh and tasawuf so that the synergy of both will produce Muslims whose religion is perfect.

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