



The Concept of Zuhud from the Perspective of Abu al-Aswad al-Duali's Poetry and Its Correlation in the Quran

Ali Hasan Assidiqi

Universitas Islam Negeri Maulana Malik Ibrahim Malang
email: aliuinmalang@gmail.com

Abstract : Zuhud from the world does not mean avoiding worldly material and halal things, the concept of zuhud is contained in the Qur'an also practiced by the Prophet of Allah. Abu al-Aswad, a politician and linguist in the first century Hijri who was a zahid, can be a concrete example that zuhud can be applied even by a person who holds political office. Abu al-Aswad's thoughts regarding zuhud are represented in verses in his work so that this is important because it can aim so that people who want to draw closer to Allah for a politician and active in institutions can follow in his footsteps. The type of research used is literature, with a comparative method. The results obtained that there are 5 zuhud conceptualized by Abu al-Aswad consisting of tawakkal, prohibition of suppositions, advice and reminders, oral keeping, and sabar. The five concepts of zuhud have continuity with the word of Allah and the explanation of the Prophet Muhammad that the zuhud taught in the shiir of Abu al-Aswad does not contradict the Quran. In addition, the most important thing in this shiir, also teaches about how a person who wants zuhud but he remains a politician and active in second activities so that his zuhud does not disappear.

Keywords: Zuhud, Syair, al-Qur'an and Abu Al-Aswad.

INTRODUCTION

Social conditions displaying various grandeur make everyone very ambitious in various matters, not least about worldly matters. In this regard, scientists or influential figures are not exempt from a long journey to achieve a perfect spirituality related to their relationship with Allah. In this context, the relationship will achieve a happiness dreamed of by scholars and religious figures, especially.

According to Ibn Khaldun, happiness is when humans reach the level of submission and obedience to the decrees of Allah SWT.¹ And the peak of this happiness is known as ma'rifatullah (having knowledge of Allah). In al-Ghazali's book, *Kimiya Al-Sa'adah*, it is stated that true bliss is when a person is able to achieve ma'rifatullah. When someone has achieved it, extraordinary delights and pleasures will be felt. This delight is felt both in the form of sound, behavior, and all parts of the body.²

In this case, we can take the example of al-Ghazali. Where in the journey of life to achieve his asceticism and Sufism, al-Ghazali first entered the worldly affairs. He taught at Nizamiyah and then became a professor followed by thousands of students as his disciples. But when he became a professor, he felt a decrease in his approach to Allah, so he chose to seclude himself and strive to achieve his asceticism.

Similarly, other religious figures or personalities, asceticism is part of something very important in achieving closeness to Allah, but it also does not view the world with disdain. This means that they do not exaggerate in the world, but they need to be strong in their faith in God. And this is also applied by the salaf scholars who often advocate asceticism in various ways; with sermons and poetry that they recite to the public. Ascetic poetry reached its peak in the Abbasid era, but the roots of poetry containing asceticism had emerged since the time of the Prophet Muhammad and afterwards during the Umayyad period. Even often, many scholars or figures afterward created poetry about religious matters, starting from morality, the story of the prophet, asceticism, love, and others. Of course, this poetry continues to develop and become an icon in religious activities, echoing. Similarly, the poetry composed by Abu al-Aswad al-Duali, where his poetry attracts the attention of language experts because of its beauty and profound meaning.³

There are several similar studies to this research, including: 1) the study of the Basrah Stream; History of Birth, Figures, and Characteristics by Rahmap Rahmap⁴, 2) The Concept of Asceticism from the Perspective of Sheikh Abdul Qadir Al-Jailani by Tajul Arifin and Aceng Wandu Wahyudin⁵, 3) The Concept of Asceticism in the Teachings of Sufism in the Lives of Students at Islamic Boarding Schools by Ratna Dewi⁶, 4) Asceticism and Its Significance to Modernity (Abu Al-Qasim Al-Qusyairi's Thoughts in the Book *Risalat*

¹ Hamka, *Tasawuf Modern* (Jakarta: Republika Penerbit, 2015), 12.

² Mustofa Bisri, *Metode Tasawuf Al-Ghazaly* (Surabaya: al-Miftah, 2007), 53.

³ Penelitian ini dilakukan oleh 'Awathif Adam Rizqullah Sa'ad, "Mazahir Al-Zuhd Fii Syi'ri Abi Al-Aswad Al-Duali," *Al-Azhar University* 15 (2016).

⁴ Rahmap Rahmap, "Aliran Basrah; Sejarah Lahir, Tokoh Dan Karakteristiknya," *At-Turats* 8, no. 1 (2014), <https://doi.org/10.24260/at-turats.v8i1.104>.

⁵ Tajul Arifin and Aceng Wandu Wahyudin, "Konsep Zuhd Perspektif Syaikh Abdul Qadir Al-Jailani" 3, no. 1 (2022): 1-14.

⁶ Ratna Dewi, "Konsep Zuhud Pada Ajaran Tasawuf Dalam Kehidupan Santri Pada Pondok Pesantren," *Mawa Izh Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 12, no. 2 (2021): 122-42, <https://doi.org/10.32923/maw.v12i2.1874>.

Al-Qusyairiyat Fî'ilmî Al-Tashawwuf) by Muhtadin Muhtadin⁷, and 5) Asceticism in the Teachings of Sufism by Muhammad Hafiundan⁸. From these previous five studies, they are grouped into two, namely the thoughts of figures about asceticism and also the history of asceticism to the characteristics in them. From the above things, the opportunities that have not been discussed are related to the concept of asceticism in the works of Abu Al-Aswad Al-duali and its correlation in the Quran.

Therefore, the researcher is interested in discussing the poetry of Abu al-Aswad al-Duali which captures his concept related to the meaning of asceticism, which is then correlated with asceticism in the Quran. The purpose of this study, in addition to describing asceticism in the poetry, is also as a benchmark for true asceticism. Then also to find out how the Qur'an views it so that both of these things.

RESEARCH METHODS

This research employs the Library Research (literature review) method, according to Sugiyono,⁹ which examines existing theories or various references that can be used to discuss "Zuhud" (asceticism). The chosen research method is a comparative method, comparing a number of verses with the poetry of Abu al-Aswad related to asceticism. The main data sources in this study are the verses of the Qur'an and the Diwan Abi al-Aswad al-Duali, as edited by Muhammad Hasan Ali Yasin. Secondary data include exegesis books, opinions of various scholars, and other reference materials supporting the discussion of the concept of asceticism in the Qur'an and the poetry of Abu Al-Aswad. The collected data is then analyzed using a descriptive-analytical method, aiming to present and examine the correlation between the concept of asceticism in the poetry of al-Duali and the concept of asceticism in the Qur'an.

RESEARCH RESULTS and DISCUSSION

Biography of Abu al-Aswad

Full name Dzalim bin 'Amr bin Sufyan bin Jandal bin Ya'mar bin Hils bin Nufatsah bin 'Adiy bin al-Duali bin Bakr bin 'Abdi Manat bin Kinanah, was born with the kunyah (honorific title) Abu al-Aswad. The origin of this title is unknown, and scholars agree that Abu al-Aswad was neither dark-skinned nor had a son named Aswad. His kunyah became more famous than his actual name due to the difficulty of pronouncing his original name,

⁷ Muhtadin Muhtadin, "Zuhud Dan Signifikansinya Terhadap Modernitas (Pemikiran Abu Al-Qasim Al-Qusyairi Dalam Kitab Risâlat Al-Qusyairiyat Fî'ilmî Al-Tashawwuf)," *Indonesian Journal of Islamic Theology and Philosophy* 2, no. 1 (2020): 79–96.

⁸ Muhammad Hafiun, "Zuhud Dalam Ajaran Tasawuf," *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam* 14, no. 1 (2017): 77–93, <https://doi.org/10.14421/hisbah.2017.141-07>.

⁹ Milya Sari and Asmendri, "NATURAL SCIENCE : Jurnal Penelitian Bidang IPA Dan Pendidikan IPA , ISSN : 2715-470X (Online) , 2477 – 6181 (Cetak) Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Natural Science [Diakses 11 Juli 2022]* 6, no. 1 (2020): 43. <https://doi.org/10.15548/nsc.v6i1.1555>.

conflicting with his social status as a governor and judge. The term al-Duali refers to his ancestor al-Duali from the Bani Kinanah.

Abu al-Aswad was a Tabi'in, a scholar of jurisprudence (fiqh), an expert in grammar (nahwu), a literary figure, a politician, and an ascetic. Al-Jahiz described him as a person with sharp intellect, accurate ideas, and eloquent speech, emphasizing his introspective nature.¹⁰

He migrated to Basrah during the caliphate of Umar bin al-Khattab and settled there. Abu al-Aswad constructed a mosque named after himself. He was a student and a companion of Caliph Ali bin Abi Thalib, participating in the battles of Jamal and Siffin on Ali's side. Abu al-Aswad held the position of judge in the city of Basrah during Ali bin Abi Thalib's caliphate (35 H-40 H). In the last two years before Ali's death, he also served as the governor of Basrah. Furthermore, Abu al-Aswad temporarily acted as the governor when Abdullah bin Abbas was away from Basrah.¹¹ Abu al-Aswad received education in jurisprudence, grammar, and Quranic recitation from Caliph Ali. He became a narrator of hadiths acquired from Ali bin Abi Thalib, Umar bin Khattab, Abdullah bin 'Abbas, and Abu Dzar al-Ghifari.¹²

Abu al-Aswad ad-Duali played a significant role in establishing the principles of Arabic grammar at the suggestion of Ali bin Abi Thalib. Additionally, he was the first to formulate punctuation marks, consisting of dots placed on the Quranic script. These punctuation marks were written using ink of a different color from the main text. Abu al-Aswad provided a copy of the Quran and ink to a selected individual from Abd al-Qais, instructing him to add punctuation marks according to Abu al-Aswad's guidance. This event occurred during the early period of the Umayyad Caliphate under the leadership of Muawiyah bin Abu Sufyan.¹³

His proficiency in poetry was unquestionable, and many scholars paid attention to his scattered poems, which are found in various books. Ibn Jinni classified the poems attributed to Abu al-Aswad based on authentic narrations and made annotations on the collection of his poetry. Two contemporary scholars compiled Abu al-Aswad's poems into a "Diwan," namely Muhammad Hasan Ali Yasin (1931-2006 CE) and Abd al-Karim al-Dujaili (1906-1974 CE). Unlike other poets who composed lengthy qasidahs with dozens of verses, Abu al-Aswad's poetry mostly consists of several stanzas, with no more than 10 verses.¹⁴

Although born during the pre-Islamic era, Abu al-Aswad lived three years before the prophethood of Muhammad. Some historians suggest that he died at the age of 85 in 69 H, indicating he was born 16 years before the Prophet's migration. As a result, Abu al-Aswad is categorized as a Tabi'in, having never seen the Prophet. He passed away in Basrah during 69

¹⁰ Muhammad al-Manshur, *Abu Al-Aswad Al-Duali Fi Al-Mizan* (Iran: Mathba'ah Maktab al-'Ilam al-Islami, 1376), 69-71, 107.

¹¹ Abi Sa'id al-Hasan Al-Sukkari, *Diwan Abi Al-Aswad Al-Duali*, ed. Muhammad Hasan Ali Yasin, 2nd ed. (Beirut: Dar wa Maktabah al-Hilal, 1998). 11-12. 114.

¹² Al-Sukkari. 23-24.

¹³ Al-Sukkari. 17.

¹⁴ Al-Sukkari. 25-26.

H at the age of 85. At that time, Basrah was facing the al-Jaarif epidemic (plague), leading some to believe that his death was due to the epidemic, while others claim it resulted from a paralysis he suffered before the outbreak.¹⁵

Understanding Zuhud and Zuhud Poetry

Zuhud etymologically derived from the Arabic word "zahada," means turning away from something, abandoning it because it is considered lowly, avoiding it due to sin, or regarding it as little and worthless. The term zuhud also implies disliking or hating something.¹⁶ Epistemologically, according to al-Ghazali, zuhud is عبارة عن رغبته عن الدنيا عدولا إلى الآخرة أو عن غير الله تعالى عدولا إلى الله تعالى (an expression of redirecting worldly desires towards the Hereafter or redirecting desires away from Allah towards Allah).¹⁷

According to al-Munawi, zuhud is the act of emptying the heart from worldly affairs, not emptying the hands from the world (such as material possessions). There is a group of ignorant individuals who mistakenly believe that zuhud involves avoiding things that are permissible. Consequently, they isolate themselves from society, neglect their duties, sever family ties, and distance themselves from everything on Earth. While they appear resentful towards the wealthy, deep down, they have an intense desire for wealth as vast as a mountain. They fail to realize that true ****zuhud**** lies in the heart, and its essence is the death of desires within the heart.¹⁸ From al-Munawi's explanation, it can be asserted that ****zuhud**** means abandoning the love or dependence of the heart on worldly possessions. Applying an ascetic attitude does not mean that a person has to avoid things that are permissible for them.

As for the factors influencing the development of ****zuhud****, it is not limited to religious aspects alone. Political factors have also played a role in shaping ****zuhud****. Events like arbitration (**tahkim**), intra-Muslim wars, and the division of the Muslim community into three groups—Shia, Kharijites, and the followers of Muawiyah—led some individuals to distance themselves from the chaos, avoiding the risk of falling into error and sin. Additionally, social factors during the Umayyad Caliphate impacted the development of ****zuhud****. The expansion of territories and changes in the economic conditions of the prosperous Muslim society had adverse effects on people's behavior, leading them toward indulgence in desires and pleasures. Faced with such conditions, the ascetics (**zahid**) were concerned about falling into disobedience and misguidance, prompting them to turn away from unbeneficial pleasures and embrace a life of asceticism.¹⁹

Furthermore, zuhud is eloquently expressed in poetry, which serves as a means of conveying the poet's perspective on various aspects such as knowledge, psychology, social

¹⁵ Al-Sukkari. 14.

¹⁶ Lembaga Bahasa Arab Kairo, *Al-Mu'jam Al-Wasith* (Kairo: Dar al-Da'wah, n.d.), J. 1, 403.

¹⁷ Abu Hamid Muhammad bin Muhammad al-Ghazali, *Ihya' Ulum Al-Din* (Beirut: Dar al-Ma'rifah, n.d.). J. 4, 217.

¹⁸ Abd al-Rauf bin Taaj al-'Arifin Al-Munawi, *Faydh Al-Qadir Syarh Jami' Al-Shaghir*, 1st ed. (Mesir: al-Maktabah al-Tijariyah al-Kubro, 1356). J. 4, 72.

¹⁹ Sirojuddin Muhammad, *Al-Zuhd Fi Al-Syi'ir Al-Arabiy* (Beirut: Dar al-Ratib al-Jami'iyyah, n.d.). 6.

conditions, and culture. Therefore, poetry is classified according to the poet's intentions for each verse. This classification includes praise poetry, romantic poetry, lamentation poetry, wisdom poetry, apologetic poetry, descriptive poetry, boastful poetry, and ascetic poetry (zuhud poetry).²⁰

Zuhud poetry emerged simultaneously with the advent of Islam in the Arabian Peninsula; previously, asceticism was not found in the poetry of pre-Islamic poets. Prophet Muhammad (Saw.) serves as a role model for the life of an ascetic ("zahid"), exemplified in his teachings and practices. In his traditions ("sunnah"), he invited his followers to lead an ascetic life, demonstrating it himself by forsaking excess wealth beyond necessity. He emphasized the transient nature of worldly life and chose to partake only minimally in the fleeting pleasures of this temporal world. This sentiment is encapsulated in a hadith narrated by Abdullah bin Mas'ud, describing how the Prophet slept on a mat, leaving an impression on his side. When his companions suggested providing him with a softer bedding, the Prophet replied, "What business do I have with the world? I am in this world like a rider who seeks shade under a tree, then moves on and leaves it behind."²¹

The Concept of Asceticism in the Poetry of Abu al-Aswad and Its Correlation with the Qur'an

From Abu al-Aswad's numerous poems, he demonstrates the concept of zuhud that he applies in his life. Among the poems that carry the theme of zuhud in Abu al-Aswad al-Duali's poetry and its connection with the verses of the Qur'an are classified as follows:

1. Tawakal

In his poetry, Abu al-Aswad emphasizes the importance of relying on Allah in life. Many of his poems contain exhortations for tawakal, surrendering oneself to Allah, and according to him, tawakal does not mean that a person should not make any effort. In this regard, Abu al-Aswad states that tawakal must be accompanied by effort. Abu al-Aswad says:

إذا كنت معنيا بأمر تريده فما للمضاء والتوكل من مثل
توكل وحمل أمرك الله إنما يراد به آتيك أنت له مُخْلِ

*If you are striving to achieve something you desire#
(Realize that in) strong determination and trust, there is no comparison
Put your trust in Allah and involve Him in your affairs, indeed whatever#
you desire will come to you, and there is no obstacle²²*

وإذا طلبت من الحوائج حاجة فادع الإله وأحسن الأعمال
فليُعطيَّك ما أراد بقدرة فهو اللطيف لما أراد فعلا
إنَّ العباد وشأنهم وأمورهم بيد الإله يقلب الأحوال

²⁰ Sayyid Qutb, *Al-Naqd Al-Adabi Ushuluhu Wa Manahijuhu* (Kairo: Dar al-Syuruq, 1424). 11.

²¹ Muhammad bin 'Isa Al-Tirmidzi, *Sunan Al-Tirmidzi* (Beirut: Dar al-Gharb al-Islami, 1998). J. 4, 166.

²² Al-Sukkari, *Diwan Abi Al-Aswad Al-Duali*. 49.

فدع العباد ولا تكن بطلايهم لهجاً تضعض للعباد سؤالا
If you desire a need#

pray to God and improve your deeds. He will surely give what He wills with His power #

because He is the Most Gentle in manifesting what He wills. Indeed, the servants and all their affairs are under the control of the Almighty Lord who has the power to change all circumstances#

So, leave your dependence on fellow servants and do not ask them #

with humble words when seeking something from them²³

From these verses, it can be seen that Abu al-Aswad's understanding of tawakal is an attitude and belief that only Allah is Almighty, and He controls all the affairs of His servants. This perspective aligns with Surah At-Talaq (65:3): "And He will provide for him from sources he could never imagine. And whoever puts their trust in Allah, then He will be sufficient for them. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent." This verse emphasizes that by placing trust in Allah, He will suffice for all needs, and what is destined for a servant will not pass by them.

2. prohibition on guessing

Abu al-Aswad was blessed with two daughters and two sons named 'Atha and Harb. As a father, he displayed firmness in guiding his children to lead a good and spirited life. This is evident in his willingness to reprimand his son, Harb, who had decided to quit working and seek sustenance. Abu al-Aswad conveyed his admonition through poetic verses, as follows:

وما طلب المعيشة بالتمني ولكن ألقِ دلوك في الدلاء
تجيء بملئها يوماً ويوماً تجيء بحمأة وقليل ماء

Earning a living is not just by dreaming #

But (likened to) throwing lots of buckets into big buckets One day you will find (the bucket) full of water and on another day #

You find the bucket filled with mud and a little water²⁴

ولا تقعد على كسل التمني تُحيلُ على المقادر والقضاء
فإنّ مقادر الرحمن تجري بأرزاق الرجال من السماء
مقدرةً بقبضٍ أو ببسطٍ وعجزُ المرءِ أسبابُ البلاء
وبعضُ الرزقِ في دعةٍ وخفيضٍ وبعضُ الرزقِ يكسبُ بالعناء

Don't sit lazily in hope #

You are referring to the existence of all destiny and qadha Truly the destiny of the Most Merciful is running #

(according to) the sustenance for every human being (which has been determined) from the sky (that fortune) has been destined to be either withheld or scattered #

²³ Al-Sukkari. 360.

²⁴ Al-Sukkari. 304.

*And someone's weakness will cause disaster And some sustenance (some can be obtained) with
comfort and convenience #*

And there are some other fortunes that are obtained with great effort²⁵

Abu al-Aswad has expressed the spirit of seeking worldly sustenance because *zuhud* does not mean abandoning worldly life. Instead, it entails relinquishing excessive attachment to the world and directing one's heart towards Allah. Abu al-Aswad also advises his son to strive in seeking sustenance and not to idly daydream about a better life without putting effort into it. This sentiment aligns with the warning in Surah Al-Hijr, verse 3, where Allah admonishes those who indulge in wishful thinking: "Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know."

Ali bin Abi Thalib also cautioned: "What I fear most for you are two things: lengthy daydreaming and following one's desires. Following one's desires can lead a person away from the truth, while lengthy daydreaming can make someone forget about the Hereafter." Therefore, in *zuhud*, if someone wishes to achieve a goal, especially in reaching a higher status with Allah, they cannot afford to be lazy in performing deeds that draw them closer to Allah. Merely having grand aspirations without corresponding actions is insufficient. Both determination and action are necessary, whether the goal is religious, divine, or related to worldly aspirations.

3. Advice and Reminder

In his poetry, Abu al-Aswad occasionally incorporates quotations from the Qur'an. After contemplating the meanings of these verses, he weaves them into beautiful lines of poetry. His reflections on the Qur'an inspire him to infuse its meanings into his poetic verses, as seen in his citation of Surah As-Saff, verse 3.

كَبْرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

"Sangatlah dibenci di sisi Allah jika kamu mengatakan apa-apa yang tidak kamu kerjakan".

From the mentioned verses, Abu al-Aswad composed lines of poetry that contain advice regarding *amar ma'ruf* (enjoining good) and *nahi munkar* (forbidding evil) as follows:

لا تنه عن خلق وتأتي مثله عارٌ عليك إذا فعلت عظيم
أبدأ بنفسك، وأنها عن غيرها فإذا انتهت عنه فأنت حكيم
فهناك يُقبل ما وعظت ويُقتدى بالعلم منك، وينفع التعليم

Do not prohibit someone from a behavior you engage in yourself #

*The disgrace is immense when you engage in something you previously prohibited. Start with
yourself, and prevent yourself from going astray #*

*If you can prevent yourself, then you are a wise person, as your advice can be accepted and emulated
by others. #*

With your knowledge, there are those who can benefit²⁶

²⁵ Al-Sukkari. 325.

²⁶ Al-Sukkari, *Diwan Abi Al-Aswad Al-Duali*. 404.

Abu al-Aswad, through this poem, reminds us to pay attention to certain matters, especially in enjoining good and forbidding evil. It serves as general advice for everyone to be cautious in their speech and behavior. In line with Sayyid Qutb's interpretation of this verse, he believes that the verse portrays the authentic aspects of a Muslim's personality—honesty and steadfastness. Muslims are instructed to align what is within themselves with what is expressed outwardly. It emphasizes the importance of consistency between actions and words.²⁷ According to al-Razi, the mentioned verse is not only applicable to the context of jihad (which is the occasion of revelation) but also to all believers in general. This is because they have believed in and pledged to Allah to be obedient, submit, and be humble. If they fail to fulfill their promises or if their words do not match their deeds, there is a concern that they might become blameworthy individuals.²⁸

4. Guarding the Tongue

Guarding the tongue here means improving one's way of speaking to avoid harm. In Sufism, guarding the tongue is considered a form of spiritual fasting. While the Sharia only involves abstaining from eating and drinking, in this context, it refers to keeping the senses, including the heart, clean from forbidden matters. This idea is reinforced by Ali bin Abi Thalib (may Allah be pleased with him), who stated that fasting for the soul involves abstaining from all sins and keeping the heart untouched by them.

According to Al-Ghazali, the best solution for guarding the tongue is silence. Here, silence is an active form of restraint, meaning one speaks only when necessary, ensuring that every uttered word contains wisdom and goodness.²⁹ In line with Al-Ghazali's expression on the concept of *zuhud* in poetry, Abu al-Aswad also emphasizes the importance of being cautious in speech to avoid saying futile things, highlighting the significance of silence for an individual. Abu al-Aswad says:

أطل الصمت إذا ما لم تسأل إن في الصمت لأقوام دعه
رب ماش بحديث قاله لا يضر المرء أن لا يسمعه

*Increase silence when you are not asked about something #
Because in silence towards a group, it will actually make them interested
Often, those who speak with their words #
Are not necessarily worth listening to by others³⁰*

إذا فات شيء فاصطبر لذهابه ولا تتبعن الشيء إن فاتك الجزع
ففي اليأس عمًا فات عز وراحة وفيه الغنى والفقير يا ضافي الطمع

*If something slips away, be patient with its departure #
And do not pursue what will make you anxious if lost*

²⁷ Sayyid Qutb, *Fii Zhilal Al-Qur'an* (Beirut: Dar al-Syuruq, 1412). J. 6, 3553.

²⁸ Abu Abdillah Muhammad bin Umar Fakhruddin al-Razi, *Mafatih Al-Ghaib* (Beirut: Dar Ihya al-Turats al-Arabi, 1420). J. 29, 527-530.

²⁹ Solihin Solihin and Deden Mansur, "Terapi Diam Dalam Tasawuf Al-Ghazali," *Syifa Al-Qulub* 2, no. 2 (2018): 12–20, <https://doi.org/10.15575/saq.v2i2.2975>. 71.

³⁰ Al-Sukkari, *Diwan Abi Al-Aswad Al-Duali*. 84. 241.

*For in the regret of what has slipped away, there is strength and tranquility #
And in it (the loss), there are richness and shortcomings; O excessively greedy person³¹*

5. Patience

In his poetry, Abu al-Aswad expresses how he faced trials until he could finally maintain composure and patience::

تَعَوَّدْتُ مِنَ الضَّرِّ حَتَّى أَلْفَتْهُ وَأَسْلَمَنِي طَوْلُ الْبَلَاءِ إِلَى الصَّبْرِ
وَوَسَّعَ صَدْرِي لِلأَذَى كَثْرَةَ الأَذَى وَكَانَ قَدِيمًا قَدْ يَضِيقُ بِهِ صَدْرِي
إِذَا أَنَا لَمْ أَقْبَلْ مِنَ الدَّهْرِ كُلِّ مَا أَلَاقِيهِ مِنْهُ كَالْعَتْبِيِّ عَلَى الدَّهْرِ

*I have become accustomed to facing dangers until I am used to them,
And prolonged trials lead me towards patience.*

*My heart has become spacious in facing something painful,
While previously, those painful things made my heart feel tight.
If I don't accept "time" (all events that occur), then every time
I encounter it, my criticisms of "time" will lengthen.³²*

In this verse, Abu al-Aswad reflects on the outcome of his contemplation, expressing that he must face the trials of the world with patience, maintaining a broad heart to accept destiny. Blaming circumstances will not change anything; rather, human duty lies in making efforts and adopting a wise attitude towards all occurrences. This perspective is one of the fruits of *zuhud*, where redirecting one's affection from the world to loftier matters enables patience, reflection, and the discovery of wisdom behind the situations faced.

The Quran, in Surah Hud (11:9-11), states: "And if We let man taste some mercy from Us and then We withdraw it from him, behold, he is despairing and ungrateful. But if We let him taste a blessing after hardship that has visited him, he will say, 'The evils have gone away from me.' Indeed, he is exultant and boastful - except for those who are patient and do righteous deeds; for them is forgiveness and a great reward." This verse uses the term "*rahmah*" to signify the word "*nikmat*," indicating that the blessings bestowed by Allah upon humanity are a gift arising from His compassion. Blessings are not an obligation on Allah's part or a reciprocal favor for what humans have done.

According to Quraish Shihab, those verses depict the general attitudes and characteristics of humanity, except for those who endure difficulties while patiently awaiting relief, maintaining perseverance during trials, expressing gratitude for other abundant blessings, and continuing to perform righteous deeds. Such individuals will receive forgiveness for their mistakes and errors, along with significant rewards for their patience and gratitude.³³

³¹ Al-Sukkari. 346.

³² Al-Sukkari. 340.

³³ M. Quraish Shihab, "Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Jilid 06," 2002, 202.

CONCLUSION

Abu al-Aswad, a Tabi'in, politician, and language expert, composed numerous poems. Poetry serves as an expression reflecting the poet's personality in terms of knowledge, culture, social conditions, and more. Among the various themes in Abu al-Aswad's poetry, one prominent theme is asceticism (zuhud). Zuhud, in this context, signifies redirecting desires towards a better path, specifically aiming to draw closer to Allah through recognition (makrifat) and avoiding excesses in worldly matters. The concept of zuhud in Abu Aswad's poetry revolves around five themes: reliance on Allah (tawakkal), refraining from wishful thinking, advice and reminders, guarding one's speech, and patience. These five concepts of zuhud are interconnected with verses from the Qur'an. Additionally, his poems provide essential insights into solutions for individuals involved in politics or worldly affairs, allowing them to maintain asceticism and avoid sinful or forbidden paths.

BIBLIOGRAPHY

- al-Ghazali, Abu Hamid Muhammad bin Muhammad. *Ihya 'Ulum Al-Din*. Beirut: Dar al-Ma'rifah, n.d.
- al-Manshur, Muhammad. *Abu Al-Aswad Al-Duali Fi Al-Mizan*. Iran: Mathba'ah Maktab al-'Ilam al-Islami, 1376.
- Al-Munawi, Abd al-Rauf bin Taaj al-'Arifin. *Faydh Al-Qadir Syarh Jami' Al-Shaghir*. 1st ed. Mesir: al-Maktabah al-Tijariyah al-Kubro, 1356.
- al-Razi, Abu Abdillah Muhammad bin Umar Fakhruddin. *Mafatih Al-Ghaib*. Beirut: Dar Ihya al-Turats al-Arabi, 1420.
- Al-Sukkari, Abi Sa'id al-Hasan. *Diwan Abi Al-Aswad Al-Duali*. Edited by Muhammad Hasan Ali Yasin. 2nd ed. Beirut: Dar wa Maktabah al-Hilal, 1998.
- Al-Tirmidzi, Muhammad bin 'Isa. *Sunan Al-Tirmidzi*. Beirut: Dar al-Gharb al-Islami, 1998.
- Arifin, Tajul, and Aceng Wandu Wahyudin. "Konsep Zuhd Perspektif Syaikh Abdul Qadir Al-Jailani" 3, no. 1 (2022): 1–14.
- Bisri, Mustofa. *Metode Tasawuf Al-Ghazaly*. Surabaya: al-Miftah, 2007.
- Dewi, Ratna. "Konsep Zuhud Pada Ajaran Tasawuf Dalam Kehidupan Santri Pada Pondok Pesantren." *Mawa Izah Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 12, no. 2 (2021): 122–42. <https://doi.org/10.32923/maw.v12i2.1874>.
- Hafiun, Muhammad. "Zuhud Dalam Ajaran Tasawuf." *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam* 14, no. 1 (2017): 77–93. <https://doi.org/10.14421/hisbah.2017.141-07>.
- Hamka. *Tasawuf Modern*. Jakarta: Republika Penerbit, 2015.
- Hidayat, Mohammad Iqbal. "Prespektif Al-Qur'an Tentang Berandai-Andai." Institut PTIQ Jakarta, 2020.
- Kairo, Lembaga Bahasa Arab. *Al-Mu'jam Al-Wasith*. Kairo: Dar al-Da'wah, n.d.
- Muhammad, Sirojuddin. *Al-Zuhd Fi Al-Syi'ir Al-Arabiyy*. Beirut: Dar al-Ratib al-Jami'iyah, n.d.

- Muhtadin, Muhtadin. "Zuhud Dan Signifikansinya Terhadap Modernitas (Pemikiran Abu Al-Qasim Al-Qusyairi Dalam Kitab Risâlat Al-Qusyairiyat Fî'ilmî Al-Tashawwuf)." *Indonesian Journal of Islamic Theology and Philosophy* 2, no. 1 (2020): 79–96.
- Qutb, Sayyid. *Al-Naqd Al-Adabi Ushuluhu Wa Manahijuhu*. Kairo: Dar al-Syuruq, 1424.
- — —. *Fii Zhilal Al-Qur'an*. Beirut: Dar al-Syuruq, 1412.
- Rahmap, Rahmap. "Aliran Basrah; Sejarah Lahir, Tokoh Dan Karakteristiknya." *At-Turats* 8, no. 1 (2014). <https://doi.org/10.24260/at-turats.v8i1.104>.
- Sa'ad, 'Awathif Adam Rizqullah. "Mazahir Al-Zuhd Fii Syi'ri Abi Al-Aswad Al-Duali." *Al-Azhar University* 15 (2016).
- Sari, Milya, and Asmendri. "NATURAL SCIENCE: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA , ISSN: 2715-470X (Online), 2477 – 6181 (Cetak) Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA." *Natural Science [Diakses 11 Juli 2022]* 6, no. 1 (2020): 41–53. <https://doi.org/10.15548/nsc.v6i1.1555>.
- Shihab, M. Quraish. *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Jilid 06*. Jakarta: Lentera Hati, 2002.
- Solihin, Solihin, and Deden Mansur. "Terapi Diam Dalam Tasawuf Al-Ghazali." *Syifa Al-Qulub* 2, no. 2 (2018): 12–20. <https://doi.org/10.15575/saq.v2i2.2975>.