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PSYCHOLOGICAL RECONSTRUCTION OF TAWAKKUL IN IMAM SYAFI'I'S POETRY: A HERMENEUTIC ANALYSIS OF FRIEDRICH SCHLEIERMACHER

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ABSTRAK

Penelitian ini mengkaji dimensi psikologis *tawakkul* dalam syair Imam al-Syafi'i, *Da'al-Ayyāma Taf'alu Mā Tasyā'*, menggunakan kerangka hermeneutika romantik Friedrich Schleiermacher. Penelitian ini menggunakan pendekatan kualitatif interpretatif dengan metode dialektis yang mencakup interpretasi gramatikal dan psikologis. Interpretasi gramatikal memanfaatkan leksikon Arab abad ke-2 Hijriah untuk merekonstruksi makna leksikal sesuai medan semantik historisnya dan menghindari anakronisme. Interpretasi psikologis selanjutnya mengontekstualisasikan kondisi batin al-Syafi'i dalam turbulensi sosial-politik era Abbasiyah. Hasil penelitian menunjukkan bahwa *tawakkul* bukan bentuk fatalisme pasif, melainkan strategi kognitif untuk mereduksi kecemasan eksistensial melalui pelepasan kendali temporal. Konsep ini juga menjadi kritik terhadap kausalitas material atas kematian serta kerangka pembentukan *rajūlah* dan *qanā'ah*. *Tawakkul* berfungsi sebagai mekanisme perlindungan martabat (*'izzah*) melalui pengalihan harapan secara eksklusif kepada Sang Pencipta sebagai bentuk otonomi spiritual.

Kata Kunci: Imam al-Syafi'i, *tawakkul*, hermeneutika romantik, kecemasan eksistensial.

ABSTRACT

This research examines the psychological dimensions of Tawakkul (reliance on God) within Imam Shafi'i's poem, Da'al-Ayyāma Taf'alu Mā Tasyā'. Utilizing a qualitative interpretive approach, the study operates within the theoretical framework of Friedrich Schleiermacher's Romantic Hermeneutics. The analysis is conducted through a dialectical two-step method: first, a grammatical interpretation employing 2nd-century Hijri lexicons to

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reconstruct the lexical meaning strictly within its original semantic field, thereby preventing historical anachronism; second, a psychological interpretation that contextualizes Shafi'i's internal state amidst the sociopolitical turbulence of the Abbasid era. The findings suggest that tawakkul is represented in the poem not as passive fatalism, but as an orientation toward accepting uncertainty and placing trust in divine decree. This interpretation highlights how the poem presents emotional composure in the face of changing circumstances. Within the text, surrender is reframed as an intentional relinquishment of temporal control. It serves as a critique of material causality regarding mortality and provides a practical framework for cultivating virtues such as chivalry (Rajulah) and contentment (Qana'ah). The research concludes that Tawakkul operates as a protective mechanism for human dignity ('izzah), asserting that genuine spiritual autonomy is achieved through the exclusive reorientation of hope toward the Creator, rather than dependence on human agency.
***Keywords**: Shafi'i's poem, Romantic Hermeneutics, Tawakkul, Existential Anxiety*

INTRODUCTION

Imam Muhammad bin Idris asy-Syafi'i (150–204 AH) holds a central position in Islamic intellectual history. He was the first scholar to systematize Islamic legal theory (Kecia Ali, n.d., p. 60). He was an accomplished poet. Classical Arabic literary critics, including Al-Jahiz (Kecia Ali, n.d., pp. 76–77) and Al-Ashma'I (Kecia Ali, n.d., p. 21), recognized his literary capacity. They praised the eloquence (*faṣāḥah*) and conciseness (*ījāz*) of his verses. Studies on his legal thought are abundant. Conversely, readings of Dīwān al-Imām al-Syāfi'ī frequently stall at normative aesthetic appreciation or didactic moral interpretation. Academic investigations attempting to expose the poet's interiority through rigorous linguistic analysis remain scarce. Such studies are necessary to reveal the psychological construction behind the poetic lines.

Academic attention to the prominent poem *Da' al-Ayyāma Taf'alu Mā Tasyā'* exists. The focus remains restricted to formal characteristics and translation. Hidayat and Hafidzi dissected the metrical structure of this poem using the 'Arūḍ framework. They identified the use of baḥr wāfir and analyzed its specific *ziḥāf* and *'illah* modifications (Rahmat Hidayat, 2025, p. 105). Jabak conducted a contrastive analysis of two English translations. That study examined translation strategies alongside morphological and semantic equivalence across languages (JABAK, 2023). Hajar et al. applied lexical and grammatical semantics to extract its moral messages. Their findings confirm the verses contain specific ethical frameworks. These frameworks emphasize generosity and the acute awareness of worldly transience to reinforce social relations (Hajar, Hadi, Firdaus, & Asrofi, 2025).

These studies leave a significant academic void. Hidayat, Hafidzi, and Jabak isolate the poem as a static object. They prioritize structural mechanics. Hajar et al. approach the semantics entirely for didactic utility. Their reading extracts moral lessons. It does not attempt to access the subjective turbulence of the poet. A definitive gap remains. Current literature lacks any systematic reading of the lexical data designed to reconstruct the author's psychological intent and internal dynamics.

Imam Syafi'i's contemplative poems operate beyond theological aphorisms. The precise classical Arabic diction and rhetorical structures (*balāghah*) record specific human struggles. They document encounters with temporal uncertainty (ALGUNIED & DERŞEVİ, 2021), and fated inevitability (Al Baihaqi, 1970, p. 2:109). Socio-political pressures are also

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present (Kecia Ali, n.d., p. 32). An analytical method must bridge the text and the author's psychological state. Without a method to penetrate the textual surface, central concepts like *tawakkul* (reliance on God) and *qana'ah* (contentment) risk reductive interpretation. Readers might frame them as passive fatalism. They are active cognitive strategies.

This study offers a new reading of the poem *Da' al-Ayyāma Taf'alu Mā Tasyā'*. It addresses the methodological void through Friedrich Schleiermacher's Romantic Hermeneutics. Schleiermacher is relevant because of his dual interpretation theory of grammatical and psychological analysis. This theory reconstructs the author's inner world using linguistic traces within the poem. This research argues that tawakkul functions as a coping mechanism for Imam Syafi'i to reduce existential anxiety. It is an active psychological tool. Through Schleiermacher's hermeneutic analysis, this article proves these verses manifest a conscious relinquishing of control. They construct the character of manliness (*rajulah*). The text also details an ethical strategy to sever dependency on creations to preserve personal authority. This research contributes directly to Islamic literary and psychological discourse. It positions Imam Syafi'i's poetry as a deliberate act of human resilience.

RESEARCH METHODS

This is qualitative library research. It applies Friedrich Schleiermacher's romantic hermeneutics. Schleiermacher postulated that hermeneutics is a specific art of understanding. It is designed to overcome communication misunderstandings (Schleiermacher, 1998, p. 5). The researcher acts as an active agent. They reconstruct the author's cognitive processes and internal conditions (Schleiermacher, 1998, p. 7). The ultimate objective is comprehensive comprehension. It attempts to "understand the author better than the author understood himself." This method reveals meaning dimensions the author likely did not realize during text production (Schleiermacher, 1998, p. 23). The primary data is the text of *Da' al-Ayyāma Taf'alu Mā Tasyā'*. Secondary data includes commentary texts (*syarah*). Authoritative biographies by Al-Baihaqi and historical literature detailing the Abbasid socio-political context support the primary data.

The material object is the poem Da' al-Ayyāma Taf'alu Mā Tasyā'. Specific transmission chains (*sanad*) are absent. Experts validate its attribution to Imam Syafi'i. Abu al-Fida Abdullah al-Qadhi confirmed this in his critical edition (*taḥqīq*) of *Tawālī at-Ta'sīs* (Al-'Asqalānī, 1986, p. 144). This study operates on a chronological assumption. The poem was composed between 157 AH and 204 AH. This period represents the Imam's intellectual maturity due to the semantic depth contained within the verses.

Data analysis occurs through two equal interpretive movements. They are grammatical interpretation and psychological interpretation (Palmer, 1969, p. 86). Grammatical interpretation analyzes connected linguistic components within the poetry (Schleiermacher, 1998, pp. 44–45); This involves morphology (*ṣarf*) and syntax (*naḥwu*) to determine the sentence structure (Schleiermacher, 1998, pp. 44–45). Temporal precision is essential in hermeneutics. This study relies on *Mu'jam al-'Ain* by al-Khalil ibn Ahmad al-Farahidi as the primary lexical instrument. The dictionary appeared around 170 AH. Its temporal proximity to Imam Syafi'i's life guarantees the definitions reflect authentic usages active in the second-century AH Arabic linguistic community. Schleiermacher identified this step as critical to mapping language as a primary force shaping thought (Schleiermacher, 1998, p. 10). Psychological interpretation operates concurrently. It

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uncovers the author's individuality through internal reconstruction and biographical context (Schleiermacher, 1998, p. 94). It demands a comprehensive grasp of his unique stylistic choices. The researcher applies rhetorical analysis (*balāghah*) to decode metonymy (*kināyah*) and specific stylistic expressions (*uslūb*) (Schleiermacher, 1998, p. 91). This process tracks emotional conditions and specific intentions behind the composition of each line. These include fear or resignation. The analysis connects them directly to Imam Syafi'i's life phases, such as the *mihnah* period or his travels. The researcher must recognize the author's personality deeply to reproduce the mental act occurring during the poem's creation.

The analysis technique operates circularly via the hermeneutic circle. Meaning emerges through a reciprocal movement from the part to the whole and the reverse (Schleiermacher, 1998, p. 24). The researcher interprets the poem word by word and line by line. These units are then placed into the complete structure of the text and his theological framework. The global understanding of Imam Syafi'i's worldview operates in reverse. Concepts like *tawakkul* and asceticism (*zuhud*) sharpen the specific lexical meanings within the verses. This process demands historical reconstruction. The researcher occupies the objective and subjective positions of the author to minimize interpretive distortion (Schleiermacher, 1998, p. 24). The final stage applies the divinatory method. It employs intuition to capture the semantic spirit (Schleiermacher, 1998, p. 90). This circumvents rigid grammatical rules. The linguistic and psychological dimensions merge into a single complete comprehension (Schleiermacher, 1998, p. 9).

RESULTS AND DISCUSSION

This section details the interpretative analysis of Imam Syafi'i's poetry. Tawakkul is a theological doctrine. It operates as a psychological mechanism responding to existential uncertainty. Schleiermacher's psychological hermeneutics maps the semantic transformation of *tawakkul* from passivity into an active strategy of human agency, requiring the conscious relinquishing of control over material reality. The argument moves dialectically. It deconstructs the human illusion of control over time and causality before proceeding toward character reconstruction. This reconstruction manifests in *rajulah* and *qana'ah*. Social independence acts as a definitive defense for personal dignity.

Tawakkul as Relinquishing Control and Coping Mechanism

The opening couplet in Imam Syafi'i's poem Da' al-Ayyāma Taf'alu Mā Tasyā' reads, "Let the days do as they please, and calm your soul when destiny is decreed (*Da'i al-ayyāma taf'alu mā tasyā'u wa ṭib nafsan idzā ḥakama al-qaḍā'u*)"(Syafi'i, 2011, 35.). This line is a theological manifesto concerning the mechanism of tawakkul. The poet builds a specific psychological construction. Humans must respond to temporal uncertainty by consciously relinquishing control to Divine authority.

Lexically, the command to relinquish control manifests in the imperative *da'* (let). The root is *wada'a*. Al-Farahidi defines it as "to leave" or "to release." It denotes intentional abandonment (Al-Farāhīdī, 1984, p. 2:224). This specific diction indicates active detachment. It requires human agency to sever internal ties to life's uncertainty. The object of release is *al-ayyām* (the days). This plural form carries specific semantic weight in the classical Arabic corpus. It designates temporal units alongside periods of hardship and accumulated bitter experiences. The term *ibn al-ayyām* identifies a person forged by

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life's severities (Al-Farāhīdī, 1984, p. 8:433). The command *da' al-ayyām* forces the subject to cease anxiety regarding temporal variables outside human control.

The rhetorical structure of this couplet reinforces the theological concept of *Al-Fā'il Al-Haqīqī* (The True Agent). The phrase *da' al-ayyām taf'alu mā tasyā'* incorporates *majāz 'aqli*. Logically, time is a passive entity. It lacks will. Attributing actions to the days is an *'alāqah zamaniyyah* (temporal relationship). This metaphor asserts Allah SWT acts as the absolute controller behind temporal movement. This cognitive awareness forms the foundation of *tawakkul*. Humans recognize time is merely a vessel. The subject reconciles with temporal reality by transferring control entirely to the Owner of Time.

The psychological implication of relinquishing control appears in the second clause: *wa ṭib nafsan* (and calm your soul). The root ṭ-y-b denotes heavenly pleasure (Al-Farāhīdī, 1984, p. 7:461). Using *nafsan* as a *tamyīz* (specifier) confirms the locus of this tranquility is the soul. This serenity is conditional. It requires *idhā ḥakama al-qaḍā'* (when destiny has decreed). The terms *ḥakama* and *al-qaḍā'* possess a strict juridical-theological dimension immune to human intervention.

Schleiermacher's approach frames this verse as a record of Imam Syafi'i's successful internal struggle. It represents the victory of God-consciousness over autonomous sensory functions (Pedersen, 2020, p. 117). Tawakkul in Syafi'i's framework operates as an active internal conflict resolution. It aligns the personal will directly with cosmic intent, requiring humans to follow the precise stipulations Allah established (Abū ʿAbd Allāh Muḥammad bin Idrīs al-Shāfiʿī, 2006, p. 2:990). This corresponds with his documented life attitude. His statements nearing death acknowledged the absolute dominance of Divine will over human desire, and he consistently refused to claim ultimate authority over his written works (Al Baihaqi, 1970, p. 2:297).

In the verse "*Wa lā tajza' li ḥādithati al-layālī, fa mā li ḥawādithi ad-dunyā baqā'*"(Syafi'i, 2011, 35.) (Do not fret over the events of the night, for worldly misfortunes are not eternal), Imam Syafi'i formulates *tawakkul* as an active mechanism. It forces the subject to relinquish emotional control over life's uncertainty. The couplet identifies anxiety as a product of a specific illusion. Humans falsely believe they must manage every occurrence.

Lexically, the word *tajza'* originates from the root *j-z-a'*. It means "restless" or "panicked". It is the direct opposite of *ṣabr* (Al-Farāhīdī, 1984, p. 1:217). The prohibition *lā tajza'* functions as an imperative. It prevents entrapment in paralyzing internal panic. The object of this prohibition is *ḥādithat al-layālī*. This construct combines *ḥādithah*, meaning a major event or unexpected disaster (Al-Farāhīdī, 1984, p. 3:177), and *al-layālī*. The latter is the plural of *layl* (night). It carries a specific semantic weight referring to dark periods (Al-Farāhīdī, 1984, p. 8:363) that frequently harbor misfortune (Al-Jāḥiẓ, 1988, vol. 1. 151). Semantically, this phrase indicates the dark periods of life. It moves beyond literal nocturnal hours".

The phrase *ḥawādith ad-dunyā* expands the scope of disaster to all aspects of worldly life. The grammatical relationship between the first and second hemistich is *Ithnāb*. The statement indicating there is no eternity for worldly misfortunes provides the direct logical reason (*illat*) for the prohibition against fretting. The syntactic structure *fā mā li-ḥawādithi ad-dunyā baqā'u* utilizes *mā nāfiyah* to assert absolute negation of possession.

The discipline of *Bayan* identifies *Majāz 'Aqlī* within the phrase *ḥādithat al-layālī*. The poet attributes the disaster directly to the night. Night is merely a temporal unit. It

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lacks true agency. This stylistic choice exceeds standard personification (*isti'arah*). It constructs time as an active entity eroding human stability. The poet argues suffering originates from an ontologically transient world. True tranquility emerges from specific cognitive awareness. Terrifying disasters lack the attribute of permanence (*baqā'*). Fretting over them is a futile reaction.

In the next verse, Imam Syafi'i expands this concept of impermanence through a rhythmic grammatical structure. The verse reads, "*Wa lā ḥuznun yadūmu wa lā surūrun, wa lā bu'sun 'alaika wa lā rakhā'*" (No sorrow lasts forever, nor does joy; no hardship remains upon you, nor does luxury). This line acts as cognitive reframing. Emotional stability emerges directly from accepting the cycle itself, rendering external circumstances completely irrelevant.

Syntactically, the verse employs a negative parallelism pattern that repeats the particle *lā... wa lā...*. This structure constructs a symmetrical rhythm to oppose contradictory conditions. The text contrasts *ḥuzn* with *surūr* (joy) (Al-Farāhīdī, 1984, p. 7:190). *Ḥuzn* represents a lighter sorrow tied to worldly matters, differing fundamentally from *ḥazan*, which carries a heavy eschatological weight (Al-Farāhīdī, 1984, p. 3:160). The verse further contrasts *bu's* with *rakhā'* (prosperity) (Al-Farāhīdī, 1984, p. 4:300). *Bu's* encompasses severe suffering. This specific suffering includes war and total destitution (Al-Farāhīdī, 1984, p. 7:316). The verb *yadūmu* (to last continuously)(Al-Farāhīdī, 1984, vol. 8:86) is directly negated by *lā*. This syntax affirms a specific natural law regarding human existence. The human condition lacks *ad-daymūmah* (eternal duration). This grammatical assertion dismantles a core psychological illusion. Humans falsely believe their immediate suffering or happiness will persist forever.

Lexical semantic analysis expands this coping mechanism. The words *ḥuzn* (from the root *ḥ-z-n*) and surūr (from the root *s-r-r*) represent internal emotional fluctuations. The pair bu's and rakhā' represent existential-material fluctuations. The word *bu's* (from the root *b-'-s*) carries a heavy semantic load. It denotes extreme poverty alongside suffering requiring physical struggle during danger. Its direct opposite is *rakhā'* (from the root *r-kh-w*). This term means absolute ease or luxury. The poet aligns these extreme poles through direct negation. He asserts the intensity of crisis (*bu's*) is just as transient as life's comfort (*rakhā'*).

Schleiermacher's hermeneutic framework reveals this verse as a reflection of Imam Syafi'i's lived experiences. These experiences spanned extreme poverty and public honor. He faced structural rejection before finding eventual acceptance. Tawakkul operates here as psychological distancing. The poet never denies the emotional validity of *ḥuzn* or the material reality of *bu's*. He frames them entirely as cyclical phases. They are never permanent identities.

The psychological implication of this understanding is the creation of internal equilibrium. An individual internalizing this message develops a functional coping mechanism. They avoid psychological collapse during *bu's*. They recognize it will pass. They prevent arrogance during *rakhā'* through the same awareness of transience. Jabak noted these couplets emphasize the ephemeral nature of nocturnal events (JABAK, 2023, p. 45). These moments are strictly temporary. Tawakkul operates here as ego transcendence. It is the capacity to maintain stability amidst cyclical life events. The subject surrenders the final outcome to the Owner of Time while experiencing each phase with complete awareness of its mortality.

This interpretation finds empirical validity in Imam Syafi'i's life. His turbulent

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experiences created a condition of groundlessness. He was an orphan early in life. Geographic migrations forced him across Gaza and Mecca before reaching Yemen, Baghdad, and Egypt. He faced direct political persecution. Authorities chained him before Caliph Harun al-Rashid following political slander. These events eliminated his worldly foundation. Tawakkul became the singular remaining internal order. The call "*lā tajza*'" is a manifestation of resilience. The scholar successfully transcended historical trauma and political pressure. Tawakkul in this verse is a survival strategy. It is a conscious effort to reject panic. The subject relies on the absolute conviction that all suffering is temporary.

Theological Determinism and Human Limitations

In two other verses, Imam Syafi'i shifts to the reality of death. This couplet depicts an acute existential crisis. Human physical and internal mobility contracts totally when confronting *al-manāyā* (death) and *al-qaḍā'* (destiny).

The syntactic structure of the first line rests on a conditional pattern. It utilizes a condition and its response: "*Wa man nazalat bi sāhatihi al-manāyā*" (Whoever has death descend upon their courtyard) (Syafi'i, 2011, 36.). The verb *nazalat* originates from the root *n-z-l*. It implies a concrete physical descent from a higher to a lower position (Al-Farāhīdī, 1984, p. 7:367). Death operates as an active entity that descends directly into the *sāhah*. It is not an abstract concept. Lexically, this term denotes a courtyard or an open physical space located between houses in a residential settlement. Semantically, it relates to the spiritual journey. It functions as the ultimate private territory and safe zone of human existence (Al-Farāhīdī, 1984, p. 3:272). The poet selected *al-manāyā* (the plural of al-*maniyyah*) to affirm the absolute inevitability of death (Al-Farāhīdī, 1984, p. 8:389). The word *al-manā* also designates an established measure. Connecting this specific measure to mortality defines a strictly predetermined human lifespan (Al-Fayrūzābādī, 2005, p. 25).

Rhetorically, the expression contains specific metaphors. These figures of speech confirm the human position as a passive object. The first is *isti'ārah makniyyah*. The phrase *nazalat bi sāhatihi* personifies death as a visiting guest or a descending army. The poet removes the *Musta'ār minhu* (guest or army) and leaves only its inherent attribute (*lāzim*). This attribute is *nazalat* (descended). This syntactic choice dramatizes the uninvited arrival of mortality. The second is *Majāz Mursal*. The word *sāhatihi* (his courtyard) utilizes a spatial relationship (*maḥalliyyah*). The text names a physical location. The actual target is the inhabitant of that existential space.

The consequence of this arrival meets a total negation (*nafy jami'*). The verse reads, "*Fa lā arḍun taqīhi wa lā samā'*" (Then neither earth nor sky can protect him). The word *taqīhi* originates from the root *waqā* (to protect) (Al-Farāhīdī, 1984, p. 5:234). The poet attaches it to *arḍun* (earth or vast territory)(Al-Farāhīdī, 1984, p. 7:55) and *samā'* (sky or the roof over everything) (Al-Farāhīdī, 1984, p. 5:81). This creates a *Majāz 'Aqli* using a spatial relationship (*makāniyyah*). Earth and sky cannot logically provide protection. People residing within that territory might offer shelter. This specific attribution demonstrates human helplessness. The entire protective apparatus of the universe becomes functionally void before destiny.

In the next verse, Imam *Syafi*'i introduces a theological paradox. He utilizes the rhetorical device of *Ṭibāq* (antithesis). The verse contrasts the concepts of expansiveness and restriction. The phrase "*Wa arḍullāhi wāsi'ah*" (And Allah's earth is vast) affirms the expanse of mercy and existential freedom available in life (Al-Farāhīdī, 1984, p. 2:203). An *istidrāk* (rectification) using the particle *lākin* (but) immediately corrects this reality. The text states, "*Idhā nazala al-qaḍā ḍāqa al-faḍā'*" (When destiny descends, the vast space

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narrows).

This line depicts the absolute peak of human limitation. The variable of *al-qaḍā'* forces a perceptual shift of reality from wide to restricted. The phrase *ḍāqa al-faḍā'* utilizes *Majāz 'Aqli* with a spatial relationship (makāniyyah). Physically, *al-faḍā'* denotes a broad, open place. It signifies an endless field (Al-Farāhīdī, 1984, p. 7:63). The physical geography does not constrict. The poet assigns the predicate "narrow" directly to the space to illustrate the internal psychological condition of the human occupying it. A human has no choice when destiny determines its resolution.

Death descending into the courtyard (*nazalat bi sāhatihi*) is the collapse of the comfort zone. It forces humans to face their limitations directly. Imam Syafi'i's biographical narrative provides empirical evidence for this claim. He composed a poem about a physician who perishes despite possessing the cure *("Halaka al-mudāwī wa al-mudāwā...")*(Al-Bayhaqī, n.d., 28.). Medical interventions and physical barriers are illusions of causality. They shatter immediately upon impact with the wall of *al-qaḍā'*.

Schleiermacher's framework views this verse as an expression of *inneres Gefühl* (the deepest internal feeling). It articulates the absolute dependence of creations upon the Creator (Dole, Poe, & Vander Schel, 2023). The restriction (*ḍāqa*) humans experience is a specific spiritual mechanism. It forces the soul to cease observing the earth and its material causality. The subject looks upward to the sky. The sky signifies the owner of destiny. This existential limitation is the gateway to total submission.

Critique of Material Causality

In this verse, Imam Syafi'i enters the philosophical discourse regarding the limits of human effort (*kasb*) vis-a-vis Divine destiny. The couplet presents a sharp critique of the principle of causality. This principle is the belief that material causes independently produce effects like healing or life. The linguistic approach contrasts temporal betrayal directly with medical failure.

The analysis begins with the opening imperative in the line: "*Da' al-ayyāma taghdiru kulla ḥīn*"(Syafi'i, 2011, 36.) (Let time betray repeatedly). The verb *da'* (let) originates from the root *w-d-'*. It functions as a conscious acceptance. The subject refuses to reject reality. The target object is *al-ayyām* (the days or time). The poet attaches it to the predicate *taghdiru* (is betraying or breaking promises) (Al-Farāhīdī, 1984, p. 4:390). The verb *taghdiru* is a *fi'il mudhāri'* (present or future tense verb). The adverb of time *kulla ḥīn* (every moment) reinforces this verb. The word *ḥīn* designates a specific timespan within a period (Al-Farāhīdī, 1984, p. 3:304). Preceding it with the word *kullu* affirms a durative and repetitive aspect. Uncertainty is an inherent characteristic of time. Time inherently betrays expectations.

Rhetorically, attributing treachery to time is a form of *Majāz 'Aqli*. It utilizes a temporal relationship (*zamaniyyah*). Time is essentially a vessel. Betrayal and alterations in fate actually occur within time. Divine destiny or human actions cause them. The poet personifies time as a traitor to assert that reliance on the temporal dimension is fragile. Worldly dependence guarantees disappointment.

The critique of material causality reaches its peak in the subsequent section: "*Fa mā yughnī 'an al-mawti ad-dawā'*" (For medicine cannot repel death). The particle *fā' sababiyyah* at the sentence's beginning connects the first premise to its logical conclusion. Treacherous time results directly in the failure of material instruments. The verb *yughnī* originates from the root *gh-n-y* (to suffice or protect) (Al-Farāhīdī, 1984, pp. 4:450-451). The particle *mā* negates it. This affirms that *ad-dawā'* (medicine)(Al-Farāhīdī, 1984, p.

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8:93) loses its function totally before *al-mawt* (death). Medicine represents the rationality and science.

The discipline of *balaghah* identifies this second section as operating through *Kināyah*. It belongs specifically to the *kināyah 'an ṣifah* category. This rhetorical mechanism states a concrete indicator (*lāzim*). The text presents the explicit inability of medicine to cure or protect a person to direct the reader toward the intended implied meaning (*malzūm*). That meaning is the absolute inevitability of mortality. Human intervention cannot negotiate this biological limit. Imam Syafi'i utilizes this *kināyah* to establish the precise ontological position of medicine. He restricts its theoretical domain while maintaining its practical validity. Medicine operates strictly as a limited human effort (*ikhtiar*). It never functions as the final determinant of human destiny.

Schleiermacher's hermeneutic interpretation uncovers the internal structure of the poet behind this text. A dialectical tension exists. It pits reason, which the poem represents through the symbol of medicine, directly against fate, which manifests as mortality. The command *da'* (let) is the direct resolution to this tension. This surrender originates from complete cognitive awareness. It does not stem from despair. The text forces the subject to recognize that human rationality possesses definitive borders that it cannot cross. Imam Syafi'i's empirical experiences validate this critique biographically. He became ill shortly before his death. He stated, "*Inna al-ṭabība bi ṭibbihi wa dawā'ihi lā yastaṭī'u difā'a maqdūr al-qaḍā*" (Indeed, the physician with his treatment and medicine cannot repel the decree of destiny) (Al Baihaqi, 1970, p. 412). This attitude demonstrates specific psychological maturity. The subject accepts a strict hierarchy of existence where the law of material causality, which proposes that medicine cures biological ailments, submits entirely to the absolute law of Divine causality. God alone controls life and death. Tawakkul is the courage to acknowledge that science can never operate as a deity.

Internalization of *Tawakkul* in Character Formation (Rajulah) and Social Ethics

The manifestation of *tawakkul* in Imam Syafi'i's poetry exceeds internal tranquility. It internalizes directly into a resilient character construction. The imperative captures this process: "*Wa kun rajulan 'alā al-ahwāli jaldan*"(Syafi'i, 2011, 35.) (Be a person resolute in facing terror). Tawakkul transforms here into the ethos of rajulah (manliness).

Lexically, the poet selected the word *rajulan* (man) beyond its function as a biological gender marker. The term operates as a classical Arabic cultural symbol for moral integrity and psychological maturity (Elmelegy, 2023 p. 205). Al-Farahidi recorded that this specific term represents courage and physical endurance. It applies to any individual possessing firm principles and perfection (Al-Farāhīdī, 1984, pp. 6:101-102). The attribute *jaldan* reinforces this characteristic. This word originates from meanings designating hard earth or a strong camel (Al-Farāhīdī, 1984, p. 6:81). The poet demands specific resilience from the reader. The subject must remain as tough as the ground and as strong as a camel when confronting *al-ahwāl*. This term is the plural form of *hawl*. It designates terror or unexpected devastating shocks (Al-Farāhīdī, 1984, p. 4:86).

Grammatically, the use of the *fi'il amr* (imperative verb) *kun* (be) marks a performative construction. This command functions as an ontological transformation demand. The subject moves from a fragile entity into an agent holding absolute sovereignty over their fear. The subsequent section balances this external toughness with internal softness. It states, "*Wa syīmatuka as-samāḥah wa al-wafā'*" (And your nature is forgiving and loyal). The word *syīmah* designates an internalized character (Al-Farāhīdī,

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1984, p. 6:293). This demonstrates that the attributes of *samāḥah* (generosity) and *wafā'* (fidelity and perfection)(Al-Farāhīdī, 1984, p. 8:409) must operate as inherent traits. This creates a dialectical personality synthesis. The individual is hard (*jaldan*) toward fated trials while remaining soft (*samāḥah*) toward other humans. This is self-mastery within moral psychology. It is the capacity to manage external pressure while retaining refined ethics.

The logical consequence of this *rajulah* character is a defensive posture regarding personal dignity (*'izzah*) when confronting enemies. The verse records this. It says, "*Wa lā turi lil-a'ādī qaṭṭu dhullan*"(Syafi'i, 2011 p.35) (Never show humiliation to the enemy).

This prohibition operates through the mechanism of *Kināyah 'an Ṣifah* from a rhetorical perspective. The poet forbids showing humiliation (*dhull*) as a specific indicator (*lāzim*). This points directly to the indicated attribute (*malzūm*). That attribute is nobility (*'izzah*) and mental strength. The logic of *al-luzūm* is direct. A person capable of hiding their wounds from an enemy possesses a solid mental structure.

Causality justification reinforces this argument. It states, "*Fa inna syamātata al-a'dā balā'"*(Syafi'i, 2011 p.35) (For the joy of the enemy is a disaster). This sentence is a *tasybīh balīgh*. It eliminates the comparative particle (*adāt*) and the point of similarity (*wajh syabah*). The poet equates *syamātah* (enemy joy over our suffering) directly with *balā'* (disaster). This creates a specific hyperbole. The loss of dignity before an enemy is a disaster. Its destruction equals a physical catastrophe.

Schleiermacher's hermeneutics views these verses as a response to the collective trauma of scholars during the *Mihnah* period. Imam Syafi'i witnessed authorities torturing his colleagues. He understood that displaying humiliation (*dhull*) functions as an instrument of dehumanization. The prohibition against showing *dhull* is a defense of dignity. *Tawakkul* upon Allah operates as a psychological shield for Syafi'i. It allows an individual to stand upright before a tyrant. Hiding suffering denies psychological satisfaction (*syamātah*) to the enemy. It preserves internal integrity. The spirit does not collapse alongside a chained physical body. This is a form of resistance. The subject maintains spiritual sovereignty when authorities seize physical sovereignty.

***Qana'ah* as a Manifestation of Faith**

Imam Syafi'i reformulates Islamic theology in this verse. He severs the linear correlation between physical effort and the quantity of sustenance. The couplet reads, "*Wa rizquka laisa yunqiṣuhu at-ta'annī, wa laisa yazīdu fī ar-rizqi al-'anā'"*(Syafi'i, 2011, 36.) (Your sustenance does not decrease due to slowness, nor does it increase due to hardship). This line functions to validate the attitude of qana'ah.

Lexically, the word selection of *ar-rizq* carries deep theological implications. Al-Farahidi noted that *rizq* means spiritual provision and encompasses concrete aspects. These include soldier allowances or systematized periodic income (Al-Farāhīdī, 1984, p. 5:89). This indicates that sustenance possesses the attribute of *muqaddar* (measured and determined). The text contrasts this attribute with the word *al-'anā'* in the following section. Translators often render *al-'anā'* as physical exhaustion. Al-Farahidi provides a deeper semantic dimension. It signifies submission within suffering or a captive condition (*al-asīr*) (Al-Farāhīdī, 1984, p. 2:252). Imam Syafi'i critiques an exploitative work ethic. Pursuing sustenance or prosperity (*rizq*) without personal limits is a form of unproductive self-captivity. It will not alter Divine decrees.

Syntactic analysis reveals the repetitive use of a negative structure (*jumlah manfiyya*h). It uses the word *laisa*. This functions to negate two behavioral extremes. *At-*

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ta'annī (patience, carefulness, and slowness)(Al-Farāhīdī, 1984, p. 8:401) will not reduce or cause the loss (*yunqiṣu*)(Al-Farāhīdī, 1984, p. 5:65) of the sustenance quota. Extreme hardship (*al-'anā'*) will not increase it (*yazīdu*). This construction asserts a specific reality. Human behavioral variables are not independent variables. Slowness and hardship cannot influence the dependent variable of sustenance quantity.

From a rhetorical perspective, this verse operates through the mechanism of *majāz 'aqli*. The text attributes (*isnād*) the predicate *yunqiṣu* (to decrease) to *at-ta'annī.* It attributes *yazīdu* (to increase) to *al-'anā'*. The discipline of *Ilmu Bayan* identifies this attribution as metaphorical. It utilizes a causal relationship (*'alāqah sababiyyah*). Lay logic assumes caution and hard work act as the primary cause for material results. Imam Syafi'i nullifies this logic. Theologically, *ta'annī* and *anā'* lack independent agency. Allah SWT is the True Agent (*Al-Fā'il Al-Ḥaqīqī*). He holds absolute authority over sustenance. The poet negates the impact of these material causes (*laisa yazīdu*). This affirms the validity of monotheism (*tauhid*). Sustenance is a territory of transcendent destiny. It remains entirely sterile from the intervention of human ambition.

Schleiermacher's hermeneutics accesses the poet's internal structure behind this verse. This text exceeds mere doctrine. It reflects Imam Syafi'i's lived experience. Al-Baihaqi's historical account records his specific admission: "*Qad anistu bil-faqri ḥattā lā astawḥisya minhu*"(Al Baihaqi, 1970, p. 2:139) (I have become accustomed to poverty until I no longer feel lonely because of it). This statement demonstrates high spiritual resilience.

The Abbasid socio-political context applied severe pressure. Scholars frequently compromised to secure state patronage. Under these conditions, this understanding operates as a liberation mechanism. *Qana'*ah is an existential independence for Syafi'i. He completely rejects fatalism. He promotes an internal tranquility originating from a specific conviction. Human dignity operates entirely independent of material accumulation. A person escapes materialist enslavement by recognizing that hardship (*al-'anā'*) does not increase sustenance. This is the true manifestation of faith validity. The individual works within ethical boundaries. They refuse to idolize their own physical effort. They surrender the final outcome directly to Divine decree with a *qana'ah* soul.

Imam Syafi'i moves toward the core issue of internal stability after deconstructing material causality in the previous lines. The verse states, "*Idhā mā kunta dhā qalbin qanū'in, fa anta wa māliku ad-dunyā sawā'"*(Syafi'i, 2011, p. 36) (If your heart is content, you and the owner of the world are equal). *Qana'*ah functions entirely beyond a passive response to poverty. It is the achievement of an ontological status equal to a king.

Lexical analysis reveals a specific paradox in the phrase *dhā qalbin qanū'in*. The word *qalb* etymologically means "to turn over" (*taqallub*). This implies a fluctuating and unstable heart (Al-Farāhīdī, 1984, p. 5:171). Imam Syafi'i attaches the adjective *qanū'* (one who is content and satisfied with their allotted portion)(Al-Farāhīdī, 1984, p. 1:170) to this noun. This creates a semantic synthesis. *Qana'*ah successfully pacifies the naturally turbulent heart. The text contrasts this internal stability against the *mālik ad-dunyā* (owner of the world). The word *mālik* originates from the root m-l-k. It implies absolute power to bind and subjugate regarding ownership and authority (Al-Farāhīdī, 1984, p. 5:380). This couplet contrasts two types of power. Internal power over desires (*qana'*ah) opposes external power over matter and authority (milk).

The discipline of *Balaghah* classifies this sentence structure as *tasybīh mursal mujmal*. It is *mursal* because the poet explicitly mentions the comparative instrument (*adāt tasybīh*). This instrument is the word *sawā'* (equal). It is *mujmal* because the poet

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removes the aspect of similarity (*wajah syabah*) between the compared parties. The assimilated subject (*musyabbah*) is the individual possessing *qana'ah*. The benchmark for comparison (*musyabbah bih*) is the king of the world. The hidden point of similarity (*wajah syabah*) is *rāḥat al-bāl* (peace of mind) or *al-ghinā al-nafsī* (wealth of the soul). Context clarifies this omission. Both parties differ entirely in material ownership. Psychologically, they occupy an equal equilibrium of happiness.

Beyond this comparative analysis, the phrase *dhā qalbin qanū'in* contains a *majāz 'aqlī* utilizing a spatial relationship (*makāniyyah*). Contentment (*qana'*ah) is an activity of the human subject (*fā'il ḥaqīqī*). The verse attributes this characteristic directly to the heart because the heart operates as the biological and spiritual receptacle of perception itself. This grammatical construction asserts a specific philosophy. True wealth is purely the perception of sufficiency growing within the heart. It is never the physical accumulation of assets held in hand.

Schleiermacher's hermeneutic interpretation opens a specific psychological dimension. The couplet reflects the poet's inner voice. External variables do not define human dignity. Imam Syafi'i constructs a counter-hierarchy of values to combat the prevailing social norms of his era. Abbasid society was increasingly materialistic (Hurvitz, 1997 p. 54-55). The public measured virtue by proximity to the Palace (Hurvitz, 1997 p. 49). Imam Syafi'i offers *Qana'ah* as a form of psychological resistance.

Faith validity in this context manifests as freedom. As Al-Baihaqi recorded, Imam Syafi'i stated: "The best adornment for scholars is poverty chosen alongside *qana'ah*"(Al Baihaqi, 1970, p. 2:149). This is a proclamation of independence. *Qana'ah* frees scholars from dependence on state patronage. Existential psychology views this as self-transcendence. An individual discards the need for social recognition and material validation for a higher purpose (Koltko-Rivera, 2006 p. 306-307). He reaches the point of *sawā'* (equality) with a king. This equality stems from an absolute absence of desire for the palace itself. This is the true essence of a "king". It is absolute sovereignty over personal desires.

Severing Dependency on Creations

Two specific verses present a strategy for facing the pressure of human judgment. The first reads "*wa-in kathurat 'uyūbuka fī al-barāyā Wa-sarraka an yakūna lahā ghiṭā'u*"(Syafi'i, 2011, 35.) (And if your flaws multiply among people, and you desire a cover for them). The second states "*tasattar bi-al-sakhā'i fa-kullu 'aybin Yughaṭṭīhi kamā qīla al-sakhā'u*"(Syafi'i, 2011, 35.) (Then cover yourself with generosity, for every flaw is covered, as they say, by generosity). Imam Syafi'i offers a direct response to social pressure. The poet proposes generosity (*as-sakhā'*) as an active mechanism. It severs social dependency and restores public dignity. The subject stops relying on the tolerance or pity of others regarding personal shortcomings.

Lexical analysis begins with the word *'uyūbuka* (your flaws). The root *'-y-b* denotes physical and moral defects. This term carries heavy semantic weight within Arabic culture(Al-Farāhīdī, 1984, pp. 2:263-264) due to its direct connection to *muruwwah* (honor). The pressure stems from the word *al-barāyā* (created beings, specifically humans in this context)(Manẓūr, 1994, p. 14:71). The poet places the flaw directly amid society to illustrate vulnerable dependency. The subject's honor rests entirely on the tongues of observers. Imam Syafi'i responds to this vulnerability with the concept of *al-ghiṭā'* (anything used to cover) (Al-Farāhīdī, 1984, p. 4:435). Syntactically, the sentence structure builds a specific causal solution. The internal fear of exposure meets external pressure.

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The solution is *tasattur* (covering oneself).

The poet utilizes the rhetorical device of *isti'ārah makniyyah* to visualize this strategy. The phrase *tasattar bis-sakhā'* (cover yourself with generosity) personifies an abstract concept. As-sakhā' (generosity) functions as the *musyabbah*. The text compares it to clothing or a thick robe. This robe is the *musyabbah bih* that the poet removes (*maḥzūf*). The indication of this assimilation appears through the *qarīnah*. This indicator is the imperative verb *tasattar* (take cover/cover up). This verb is the inherent characteristic (*lāzim*) of protective clothing.

The second line reinforces this imagination. It states, "*fa kulla 'aibin yughaṭṭīhi as-sakhā'*". The attribute *yughaṭṭīhi* (covers it) reasserts the protective function of generosity. Ali Al-Jarim explained that applying physical attributes to abstract entities strengthens the listener's imagination (Al-Jārim, 2015, p. 158). This rhetorical choice materializes generosity. It functions as physical matter capable of tightly wrapping personal defects away from public sight.

Schleiermacher's hermeneutic approach captures the communicative intention behind this rhetorical pattern. Imam Syafi'i addresses the internal conflict between awareness of personal weakness and the requirement for social dignity. The proposed solution is rehabilitative. Language operates as a healing instrument. It exceeds mere communication. A person shifts public focus from seeking flaws to appreciating gifts through generous behavior. This is an ethical strategy to sever dependence on public opinion. An individual ceases to be a passive evaluated object. They become an active giving subject.

Imam Syafi'i's biographical data confirms the validity of this strategy. Abu Hatim Ar-Razi recorded how Imam Syafi'i utilized generosity as a defense mechanism. Historical accounts detail him giving 24 dinars to cover his companion's dowry deficit. He sold family jewelry during bankruptcy to avoid debt. These actions demonstrate a severe rejection of dependency. He refused to become a social burden through borrowing or begging. He deliberately chose the position of a giver despite facing difficult material conditions (Ar-Rāzī, 2003, p. 93).

Generosity functions as a righteous action and a direct affirmation of self-sovereignty. Imam Syafi'i purchases his independence from human judgment through giving. This action seals the gap of humiliation. This represents the absolute essence of severing dependency on creations. Positioning the hand above operates beyond a moral teaching. It serves as a strict strategy to maintain intact self-esteem amidst human imperfection.

Imam Syafi'i supplements his internal strategy of generosity with an external strategy. This external strategy is selectivity in placing hope. The couplet "*Wa lā tarju as-samāḥata min bakhīlin, fa mā fī an-nāri li aẓ-ẓam'āni mā'*"(Syafi'i, 2011, p. 36) (Do not expect generosity from the miser, for there is no water in the fire for the thirsty) issues a severe warning against the futility of human dependency.

Lexical analysis highlights the verb *tarju*. The word originates from *rajā*. It contains a deeper emotional load than simply asking. Al-Farahidi defined it as an active and optimistic hope for a beloved object. It operates as the exact opposite of despair (Al-Farāhīdī, 1984, p. 6:176). Imam Syafi'i forbids emotional investment in the wrong object by prohibiting *rajā'* directed at a *bakhīl* (a miserly person or one who actively prevents giving) (Al-Farāhīdī, 1984, p. 4:272). The word *bakhīl* is a *sifat musyabbahah bi ism al fā'il*. This grammatical form signifies a subject actively refusing to give despite possessing the

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capacity. This characteristic is continuous. It is permanently attached to the person. This presents a direct contradiction. A subject expects *samāḥah* (expansiveness) from an entity whose fundamental nature is retention and reluctance to give.

Rhetorically, the text constructs this argument through *Tasybīh Ḍimnī*. The poet excludes explicit comparative instruments (*adāt tasybīh*). He juxtaposes an ethical prohibition directly against an undeniable natural fact to serve as its logical proof. The ethical premise dictates avoiding expectations of generosity from a miser. The natural premise states that fire contains no water for the thirsty.

The *wajh syabah* (point of similarity) connecting them is absolute impossibility. Fire naturally annihilates water. A miserly character naturally negates the act of giving. The use of the *mā an-nāfiyah* particle in the second sentence affirms a specific reality. The absence of water within fire is existential. It is not conditional. Expecting sustenance from a miser is an absurd violation of natural law. It parallels a thirsty person (*aẓ-ẓam'ān*) seeking hydration within flames.

Psychological interpretation and biographical data deepen this verse's meaning. The sharp critique of the miser reflects Imam Syafi'i's direct experience regarding empathy imbalance within his social structure. His extreme generosity demonstrates a specific level of transcendence. Historical accounts record him distributing nearly an entire gift of 5,000 dinars from the caliph (Ar-Rāzī, 2003, p. 95). He successfully bypassed the ego of ownership to achieve the happiness of giving.

The verse operates as a healthy psychological defense projection. Imam Syafi'i projects fire onto the characteristic of miserliness to protect his soul from disappointment. He recognizes that a *bakhīl* individual is a fire lacking water. He extinguishes the potential for false hope directly within his mind. This is a cognitive strategy. It severs dependency on creations. Hope undergoes a specific reorientation here. The soul receives guidance to cease begging from a dry source. It redirects hope (*rajā'*) back to the true Source of Water. This source is Allah SWT. *Tawakkul* functions as a self-liberation mechanism from the tyranny of misdirected hope.

CONCLUSIONS

This research originates from the scarcity of studies examining Imam Syafi'i's internal struggles. Analytical results demonstrate a specific reality. Tawakkul is never a passive fatalism for Imam Syafi'i. It functions as an active coping mechanism. This mechanism operates through active detachment to reduce his anxiety. This interpretation deconstructs the illusion of material causality. Surrender transforms directly into an instrument for character formation (*rajulah*). The process establishes spiritual sovereignty through contentment (*qana'ah*). It acts as a dignity defense strategy. This severs dependency on human validation.

These findings provide a significant theoretical contribution by expanding literary discourse. Classical poetry formulates human resilience in responding to life. It operates entirely beyond aesthetic and didactic boundaries. This study possesses specific methodological limitations. The research focuses strictly on a single poem representation. It relies exclusively on historical interpretation and linguistic analysis. These approaches may not capture the Imam's psychological landscape in its totality. Future research should expand the analytical corpus comprehensively. Scholars must examine the entire *Dīwān al-Imām al-Syāfi'ī.*

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